



The Antiquary.



NOVEMBER, 1890.

Notes of the Month.

ARTISTICALLY there is a good deal to interest the antiquarian visitor to the Arts and Crafts Exhibition now open at the New Gallery in Regent Street, although he will not find much of antiquity wherein to revel. The South Gallery is devoted to cartoons, decorative panels, and designs, amongst which Nos. 2 and 54 are specially worthy of notice. The West Gallery is chiefly filled with embroidery and art needlework, and several of the exhibits are adapted from old designs of various countries, of which the Royal School of Art-needlework has some good examples. In the West Gallery is a collection of artistic furniture, frequently showing traces of reproductions from earlier periods. No. 333, an old mantelpiece in teak and copper, the decoration of which is adapted from old Egyptian examples, is one of the most remarkable. No. 416, a case of vases of lustre ware, rich in colour and bold in design, has probably its origin in the old lustre ware of the sixteenth century. In the Gallery are some excellent specimens of printing and bookbinding, many in the old style. Case 604, the work of the Chiswick Press, is especially noticeable, and the catalogue of the Exhibition, containing articles by several writers on furniture and embroidery, is a creditable specimen of their work. As a whole, the Arts and Crafts Society may look upon their third exhibition as a success.



Since our last issue, the labours of Messrs. Fox and St. John Hope, at Silchester, have

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been rewarded by the most interesting find yet uncovered, namely, a discovery of workmen's tools. In another column Mr. Hope describes for our readers the concluding phase of the exploration for this season.



Meanwhile Mr. G. L. Gomme, F.S.A., has put forward an ambitious and thoroughly comprehensive scheme for the treatment of buried Silchester, in order to preserve excavations already completed, and to prevent the necessity of again filling in those now being undertaken. Briefly, his proposals are these: to purchase the land, about 100 acres, from the owner, the Duke of Wellington; to excavate thoroughly every inch of the ground, carting completely away all the surplus soil; to erect a wooden shed over every fresh site as it is uncovered, so as to preserve intact upon the site all discoveries; and to purchase from the Duke the mosaic pavement, the eagle, and other antiquities stored up at Strathfieldsaye, removing them again to Silchester. If all this were done, Mr. Gomme thinks that we should have a Roman city before us, the fit object for visits from thousands of educated Englishmen, Americans, and foreigners, and, above all, the proper place for field clubs, antiquarian societies, schools, and educational establishments to go down to in order to learn on the spot more than can be taught in an infinite number of books. It is proposed that an influential committee be appointed to draw up a scheme, setting forth the probable cost (1) of purchase, (2) of maintenance, and to prepare a Bill for presentation to Parliament, enabling the Government on behalf of the nation and the County Council of Hampshire (under whose jurisdiction this ancient city is) to provide the funds necessary for this undertaking.



During the past summer Mr. Hugh W. Young has been making some excavations upon his property at Burghead, near Elgin, in order to ascertain by whom the extensive fortifications at this place were constructed. Burghead, as the name implies, is a fortified headland, similar in some respects to others found on different parts of our coast, but

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having defensive works of surpassing magnitude. The ramparts which cut off the headland have been entirely destroyed, and the material used to build the present town of Burghead. Notwithstanding the wholesale use of the walls as a quarry for building materials, a great portion of the ancient fortifications still remain untouched. Fortunately a plan showing the original condition of Burghead is preserved in General Roy's *Military Antiquities*. Mr. Young has discovered that the rampart along the sea-face of the headland is built of dry rubble, faced with dressed stone on each side, and bonded together with oak timbers. The front of the wall, as it stands now, is 9 feet high, and the back 4 feet high, but when perfect it must have been quite 20 feet high. The bottom is paved with large boulder stones. The oak timbers are placed at intervals of 3 feet apart, and fastened together with iron bolts.



Burghead is a place of very exceptional interest for the archæologist. Here the "Burning of the Clavie" still takes place every year, and there seems little doubt that this extraordinary rite is one of the last surviving relics of Pagan fire worship in these islands. A full description of the ceremony is given in Sir Arthur Mitchell's *The Past in the Present*. The fire altar called the "Dourie" may be seen covered with pitch from the barrel that was burnt on it last year. In pulling down the ramparts to build the harbour, as many as forty stones with bulls incised upon them were found. Most of these were lost; two are still at Burghead; others are in the Elgin Museum; and one is in the British Museum, placed as far out of sight as possible at the top of one of the cases in the Saxon room. If such a valuable relic is not appreciated in London, it had better be sent back to Scotland.



The existence of stones with Celtic ornament in the churchyard at Burghead shows that it was an early Christian site, and a remarkable cistern, filled with water from a spring, and cut in the solid rock, is claimed by some to be a holy well, although others believe it to be a Roman bath.

In the last volume of the *Antiquary*, there was an illustrated account of the highly interesting old manor-house of South Wraxall, Wilts. Some works of repair are now being carried out under the supervision of that scrupulous architect, Mr. C. E. Ponting, F.S.A. It is proposed to make it a habitable house, without any addition, and without any material alteration. During the work several noteworthy finds have been made. At the south-east angle of the hall, under the gallery, a fifteenth-century doorway has been opened out, which led to a turret staircase that seems to have communicated with a bedroom over the kitchen. At the south-west angle of the hall, part of a similar but smaller doorway has been found, with a very steep and narrow stair leading to the room over the porch, which may have been an oratory. It may be mentioned that within 200 yards of the house, though usually overlooked by visitors, stands a farm-house containing the remains of the chapel of St. Andoens or St. Owen, of early fourteenth-century date, which was a wayside chapel for pilgrims, but which may also have served as the chapel for the manor-house. In the course of the repairs, Mr. Ponting has opened out the roofs, and all the fifteenth and sixteenth century portions of the manor-house have been found to retain their original roofs, although in a dilapidated state. Walker, in his *Examples of Gothic Architecture*, only refers to a small portion of these roofs.



When the British Association were recently holding their meetings at Leeds, a daily evening paper brought out a sensational article entitled "Kirkstall Abbey Ruined." It was illustrated with two clumsy and inaccurate cuts, one labelled "The abbey as it was," and the other "The abbey as it is." The gist of the article was to try and get up an outcry against the removal of the pretty but deadly ivy which had for so long been permitted to drag the old abbey to bits, and to rend still further its roofless walls. In accordance with Mr. St. John Hope's suggestions, a Corporation committee most wisely cleared the walls of the destructive ivy. The work may have been done in rather too hasty and thorough a manner, though we

by no means admit that that has been the case; but we sincerely hope that no amount of tall writing about picturesque ruins will prevail with abbey owners in suffering them to be rent to pieces for the sake of a little knot of artists and photographers. Ivy is a parasite that does not only clothe an old wall, but lives upon it, and draws all the life out of it to feed itself. It forces its tender, innocent-looking shoots into the tiny crevices, and there they grow until they become great trunks, and at last inevitably rend the masonry asunder, and eventually bring down the noblest work of man's skill into a decayed stone-heap.



Some little time ago the Yorkshire Archaeological Association succeeded in persuading the owners of Byland and Rievaulx Abbeys to remove a good deal of the ivy. Where this has been done the improvement has been great. Where the ivy still remains the decay of these two ruins can readily be traced year by year. Mr. Micklethwaite, F.S.A., contributed a brief but excellent article on ivy to our contemporary, the *Reliquary*, about four years ago. In it, when referring to the removal of the ivy from the east end of Rievaulx, he said: "It was one huge mass of green, and I do not deny that it was beautiful. But the infinitely more beautiful old architecture was entirely hidden, and might, for aught that could be seen, have been the end of a ruined cotton-mill. Now, I contend, and I think most men of taste will agree with me, that the remains of old English architecture which have come down to our time can be put to a better use than to make of them frames whereon to grow greenery. The painter may find his ivy anywhere, and an old barn is as good a vehicle for it as the noblest work of architecture. But the beauty of an old abbey is its own, and the loss of one cannot be made up by the existence of others."



While excavating for the new railway on the Great Northern system at Shipley, Derbyshire, about the end of September, the workmen found a red clay urn, twelve inches high,

embedded in the clay. The urn was full of Roman coins. The workmen, not knowing the value of the coins, distributed them freely among the miners working in the pits in the vicinity. A great number of the coins appear to have been disposed of by the navvies for small considerations. Mr. Sebastian Smith, agent to Mr. E. M. Mundy, Shipley Hall, has fortunately secured many of the coins, together with the urn in which they were found buried. It is expected that there will be a description of as many as can be recovered in the next volume of the Derbyshire Archaeological Society's Transactions. Our correspondent, Mr. Bailey, has obtained several of the coins, and describes them as much corroded. Moreover, the specimens he was able to secure were damaged by having been filed on the surface to see if they were gold. These are all of the third century, Probus, Claudius Gothicus, and Tetricius, so that probably the coins were buried about the year A.D. 275. The local papers, however, tell their readers that these coins had been buried for "800 years"!



The *Builder* has been most justly severe on Lord Grimthorpe "for amusing himself by disfiguring St. Albans Abbey," and says that the "silly knot of persons who thought it worth while to propose a testimonial or monument to Lord Grimthorpe have got the snub they might have expected from their genial idol." Lord Grimthorpe's reply was an application to himself of Wren's epitaph, "Si monumentum requiris circumspecte," only pointing out that Wren "did not pay for the building." "It appears, therefore," says the *Builder*, "that Lord Grimthorpe seriously imagines that his work at St. Albans has set him on a level with the designer of St. Paul's! Such vanity would be a spectacle for amusement if unfortunately the results of it were not so permanent. That it 'will be there for many centuries' is probably true, for it is solid building enough; but it will be there for the laughter and not for the admiration of posterity."



But fame has already come to the great Chancellor of York diocese. In the January

issue of this year's *Antiquary*, it was said that "perchance the dictionaries of the future may immortalize his titular name in the same way as they have already treated the family appellation of Boycott." This has come to pass far sooner than we anticipated, for we are assured that an American dictionary has adopted our suggestion, and that therein may be read: "*Grimthorpe, v. t.* To spoil or disfigure an ancient building by lavish and tasteless expenditure. *Ex.* 'Reverent and continuous repairs would leave no foothold for the future *grimthorping* of this venerable structure,' *Antiquary mag.*, vol. xxi. 35."



The church of Lyddington, Rutlandshire, has been re-opened after ten months of repair and restoration. The extensive work that has been accomplished has been done on good lines. The old stones that floored the aisles have been re-laid, and the grave-slabs have been retained in their original positions. The ancient plastering of the walls of the body of the church has been cleaned, and where necessary renewed; unfortunately this treatment has not been followed out in the chancel, where the walls have been stripped and painted. Some fragments of wall-painting have been carefully preserved. The old oak screen has been cleansed and repaired, traces of the usual coloured figure decorations on the lower panels being carefully retained. Nothing of value seems to have been discarded, as is so often the case in these restorations. The picturesque Jacobean cover still crowns the font. An uncommon, though not quite unique, feature of the church is that the altar stands in a square enclosure, separated from the east wall, with access for communicants all round. The altar-rails bear the date of 1653, at which period such an arrangement might naturally be expected.



The tower of the church of St. Swithun, Wickham, in the parish of Welford, Berks, is well known as a typical specimen of Saxon work. It has a balustrade, belfry windows, and quoins of long and short work. The whole of the lower part of the tower is in as good condition as when it was built. Unfortu-

nately the parapet is yielding to the influence of the weather, whilst the joists of the roof, and the beams of the first floor, are in a state of crumbling decay. We are glad to learn that immediate steps are being taken to preserve this interesting tower from further dilapidation.



Another Saxon church-tower, not so well known, but even more interesting, and of higher architectural value than St. Swithun's and other familiar examples, is, we are sorry to say, also in danger. The three-staged tower of Appleton-le-Street, near Malton, Yorks, has two series of remarkably good and characteristic bell-chamber windows, of two lights, divided by small ornamented but moulded shafts, etc., upon which rest great impost stones that reach entirely through the wall. It has other good features of late Saxon date, but the noteworthy matter is that the lower stage, though pierced subsequently by a later doorway and arch into the church, are of much ruder and plainer work, and are undoubtedly considerably older than the upper portion. The timbers of the interior of the tower and of the roof are in a sad state of decay, and urgently demand the prompt attention which we believe is about to be given to them. The top of the tower is beginning to suffer from this neglect, and on the south is an ugly-looking crack, extending a considerable way down the tower. It will scarcely be credited that the cause of this crack and settlement in masonry which might otherwise have stood for centuries, is that the Goths of a past but not very remote generation actually cut into the solid stonework, dragging out or damaging the through bond-stones, to a depth of fifteen inches in order to let in a flue for a heating apparatus. Unless those Saxon builders had built this unbut-tressed tower with wonderful skill and excellent materials, the whole must have collapsed many years ago under such desperate treatment.



The committee of the Norfolk and Norwich Archæological Society has lately been instrumental in restoring some missing monumental brass inscriptions to St. Stephen's Church,

Norwich. They had been lying loose and forgotten in a private house, having been probably obtained from a dealer many years ago, and it was not known from what church they had been lost. Blomefield's *History* mentions them (iv. 151) as existing in his time. They are those to Joan Godsalf, 1511; John Banyard, and Christian his wife, c. 1500; and a small fragment of that to John Burgh, alderman, 1494.



It is to be hoped that the recent visit of the Cumberland and Westmorland Society to Lancaster, chronicled in another part of this issue, will stimulate the Lancastrians to an interest in local antiquarian matters. In Mr. Roper, Mr. Paley, and Mr. Dawson, Lancaster possesses three competent teachers, if the disciples can only be found. One thing wants immediate attention—in the vestry, or elsewhere in Lancaster Church, are an incredible number of loose brasses. Surely these should be fixed and secured at once, and competent authorities consulted on the best way of doing so.



Ordsal Hall, Salford, has a history that dates back to the middle of the thirteenth century. The Radcliffes held it for many generations. Harrison Ainsworth, in his thrilling romance, *Guy Fawkes*, describes the hall most graphically, and marries Guy to Viviana Radcliffe of Ordsal Hall. Much of the picturesque building is of great importance from an archæological point of view, as some features are almost unique. The whole edifice is, however, gradually but surely crumbling away. If it is to be preserved it is essential that speedy and considerable remedial measures should be taken. Its owner is Lord Egerton, and its tenant Mr. Haworth, who allows part of it to be used as a workmen's club. Surely public spirit should try to acquire this noble old relic of the domestic builders of the past, if the owners cannot be induced properly to preserve it. A local plea for its preservation says with force: "Here in Salford is a building of undeniable antiquity that requires no rebuilding, and if

acquired could be used to store a portion of the curious treasures that Mr. Plant has difficulty in finding room for in the Peel Park Museum. Ordsal Hall is a genuine legacy from bygone days; and a borough that dates its charter back to the reign of Edward III., and which gives its name to the Hundred, ought to be jealous of the fate of such a remarkable and interesting example of an old-world dwelling-place as Ordsal Hall."



The report on the 'restoration' of Westminster Abbey is not yet issued, so that our comments have to be reserved. But the recent treatment of the circular north window and its glazed contents have awakened the wrath of more than one of our contributors. One of them has found relief in rhyme. Two of his epigrams, expressive of righteous wrath, will probably afford gratification to far more than the composer, and shall therefore be printed:

I.

At Westminster until two years ago
The Twelve Apostles made a goodly show,
But Procrustean Pearson's pious zeal
Hath broke the Twelve Apostles on the wheel.

II.

In ancient days Apostles ruled the Church,
And ordered wisely all they put their hand on;
Now every peddling fool can set them right,
And Pearson's left them not a leg to stand on.



Notes of the Month (Foreign).

IN demolishing a part of the fortress of St. Michael at Genoa, in order to discover the treasure of the Doge Durazzo, which according to family documents was placed there in 1573, some research on the structure of the building may have interesting results.

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Near Rimini, in digging on the site of an ancient sanctuary, which appears to have been opened to worship right into the imperial age, three archaic bronze statuettes have been found of Etruscan workmanship in the fourth century B.C., and also a vase painted with red figures upon black ground of the same period, and two marble statuettes of Roman times.

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At Este, excavations continue in the depository of votive offering in the Baratela plain which has already for several years past yielded valuable contributions for the history of the Euganean people. During the latest researches some bronze statuettes have been brought to light, and many votive nails, in part adorned with geometrical designs, and in part covered with inscriptions in Euganean characters. Some coins and other objects in bronze and in iron were found at the same time.

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At Rome, on the top of the Capitol looking towards Via Marforio, some important remains of the great Servian wall have been struck upon, while preparing the ground to receive the monument of Victor Emanuel. Near the Porta Salaria an ancient tomb has been discovered formed of large blocks of tufa.

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At Naples two inscriptions have been found, considered by Professor De Petra to be of historic importance, the one throwing new light on the Roman colony of Neapolis, the other referring to the Emperor Heliogabalus.

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At a place called *Plan de Joux* (corrupt. for *Jovis*), on the Great St. Bernard, just within the Italian territory which is marked by two or three stones half-way along the shore of the small lake that has to be passed in order to reach the Hospice, which is in Switzerland, at a height of 2,500 mètres

above the sea, there is known to have been a temple dedicated to the Pennine Jove. At various intervals for the last 100 years excavations have been made on this site; amongst others by Promis of Turin, and more recently by Lugon, a Black-canon living at the Hospice, during which several bronze tablets with votive inscriptions were found, which are preserved in the Black-canon's library, and also many Greek and Gallic coins. The votive tablets record the passage of the hill in Roman times from the first to the fourth century of our era, in which the ancient travellers express their gratitude to the father of the gods for having enabled them to cross the dangerous mountain. On some tablets record is made of a purse of money placed in the hands of the priests of the Temple, that the inscription might be cared for and their prayer heard.

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The early snows of winter have already come to stop the work of this year. It has, however, already revealed the lines of the walls of the Temple, scooped out of the native rock. From the marks of juncture it is evident that the Temple was divided into a *pronaos* and a *cella*, and that it was only 70 mètres square in area, of rectangular form and oriented. Another year, perhaps, the *mansio*, or house of recovery, and its dependencies, may be found. Meanwhile it would appear that this Temple was preceded by another smaller one, dedicated to the ancient Alpine deity, Penn. For not only during former excavations, but during the most recent, many Gallic Transalpine and Cisalpine coins have been found, and several Greek ones of the third or fourth centuries B.C. Some worked bronzes seem still more ancient, and may belong to the time before coins were struck.

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In Paris, the ancient Roman amphitheatre, known as Les Arènes de Lutèce, in the Rue Monge, has been excavated right under the site of the convent of the Dames de Jésus Christ, and during this month the workmen will hand over the whole ground to the city gardeners, who will transform the vast ruin into an ornamental square, running along the Rue de Navarre. Facing this street can now be seen ten broad steps leading down into

the ring, and in a few more days the tribune will be cleared out. The rest of the arena cannot be excavated until the municipality can afford to expropriate some small and inconsiderable buildings which now cumber the ground.

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Meanwhile, in a small local museum will be exposed to view the numerous objects found upon the spot, which will help to illustrate a bygone day of pagan Lutetia. Amongst these we may mention numerous fragments of sculpture, entablatures, columns, capitals, a remarkable head of a statue of good style, coins, brooches, bronze, bone and ivory pins, red pottery like that of Samos and of Arezzo, black pottery, ancient tiles, seats for the theatre bearing inscriptions, etc., etc. To these will be added some skeletons, which have been found lying in their ancient Gaulish tombs, and which will carry back the thoughts of modern Parisians more than 1700 years.

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From Athens the news is confirmed that the Greek Government have presented Italy with a site behind the Military Hospital, and in close proximity to the Schools of Great Britain and the United States, for the erection of an Italian school of classical studies and archæology. But we learn from private sources that the Italian Government, owing to want of funds, has no intention at present of erecting any building.

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At Pompeii, in continuing the excavations of the walls on the seaside, a fine mosaic has been found, adorned with figures of fishes.

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In the neighbourhood of Soumbassi and Karademergi, in Thessaly, a great number of Hellenic coins have been found, most of them belonging to Larissa and to Chalcis; also an inscribed golden ring. It is supposed that this must be the site of an ancient necropolis, which, it is reported, will be excavated at the expense of a private individual of the Commune of Krannon.

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During some excavations conducted by Dr. Verneau in the Commune of Mureaux, near Meulan (Seine-et-Oise), a prehistoric sepulture has been found, consisting of a subterranean alle formed of enormous blocks of stone,

and comprising a sepulchral chamber and a vestibule. Here numerous skeletons were seen in a crouched attitude, and around them polished hatchets, scrapers, earthenware hand-made vases, bodkins of bone, beads of flint, ear-drops of schist, etc. The children were buried apart against the sides of the sepulchre. The large stone which closed the entrance had been carried away by a Roman road which crossed the tomb in the direction of Meulan. This road is again found near Dreux. A bronze lamp and a metal plate have been now found amongst the remains of a small square building of Roman times, which has been disinterred by Dr. Verneau near the road. It is made of polychrome materials and adorned with figures.

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The event of the month, however, in Greek archæology, has been the splendid discovery at Rhamnous, in Attica, situated on a small rocky peninsula between Marathon and Oropos. Here there existed a celebrated temple of Nemesis, and it was while engaged in clearing the site that the Greek Archæological Society has come across the remains of the colossal statue of the goddess, attributed by some to Agoracritus, a disciple of Phidias, and by others to the great Athenian sculptor himself. It used to be related that Phidias carved this statue out of the block of Parian marble, which the Persians brought with them to erect a trophy after the battle that ended so fatally for them at Marathon. Fragments of other historic statues have been found at the same time, but we must await more detailed accounts by letter. It must be remembered that some fragments of the colossal statue of Nemesis, attributed to Phidias, were found many years ago, and are now in the British Museum; while in 1879 some statues were found on the site by peasants who secreted them through jealousy or fear.

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The Greek Archæological Society are still engaged excavating at Mycenæ, at Rhamnous (along the road leading to the sea), at the Athenian Kerameikos, and the Haghia Triada; and they are erecting two new local museums—one at Epidauros, and the other at Tanagra, whence come the celebrated *figurini* in terra-cotta.

The remains of an old ship, built of oak, have been found in the Drammen river, in Norway. It dates, probably, from the Viking Age.

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The director of the Tromsø Museum, Norway, has, during the summer, excavated several barrows around Bodö. In one were found a battle-axe, a knife, a scythe-blade, and some large nails, with human bones (unburned), placed in a stone chamber. They date from the Late Iron Age (800-1000 A.C.). In another barrow, oval-shaped, were found in the centre, in a thin layer of charcoal, bits of burned bones, parts of bone, and some small pieces of bronze, probably parts of an ornament placed on the body when burned, the barrow having been raised afterwards.

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The restoration of the famous Thronhjelm Cathedral, one of the greatest and most interesting in Northern Europe, and which has occupied many years, is approaching completion. The style is mostly Gothic, and the edifice was built by English monks. Before the high altar are the graves of several Norse kings, great prelates, statesmen, etc. The principal tower having been destroyed by fire last century, a fine new one is to be erected. Hitherto only a portion of the cathedral has been used for service, but it is expected that towards Christmas the main edifice will be so far finished that it can be used, which has not been the case since the Mediæval Age. When completed, the Cathedral of Thronhjelm can vie with any in Europe in beauty and size. The Storthing grants a sum annually towards the work, and King Oscar, who takes great interest in it, has also given large sums.

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Another interesting Norse edifice is also to be restored, viz., the so-called Haco Hall, in Bergen, formerly the residence of several Norse kings, and dating from the tenth century. The style is early Gothic. Of late years it has been used as a *granary*.

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An interesting discovery has been made in East Vemmenhög Church, in Sweden, consisting of frescoes in the dome, dating from the fifteenth century. They represent scenes from the Old Testament and the life of Christ. Such frescoes are very rare in Scandinavia.

A curious discovery has been made by Dr. Wibling, a Swedish archæologist. Some distance from Helga Lake, in Småland, he came upon a burial chamber, dating from the Early Bronze Age, containing a bronze ornament, three flint implements, and a petrified piece of bone. As it was the custom in that age to bury the dead close to the shore, the water in the lake has no doubt receded during the 2,000 to 3,000 years since then. The same is the case with a grave in Vernamo parish. It is now situated several hundred feet from a lake, but the soil and configuration of the land plainly indicate that the waves once washed its sides.

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The restoration of the Upsala Cathedral, the oldest cathedral in Sweden, is rapidly progressing. Up to the present a sum of £40,000 has been expended upon the work, and there are still some £15,000 in hand. A donor, who wishes to be unknown, has presented the cathedral with all the stained glass windows. The great one in the gable of the central nave is to represent the birth, baptism, crucifixion, and resurrection of the Saviour.

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The Cathedral of Lund, in mediæval times one of the most important in Northern Europe, celebrates the 745th year of its third consecration this year, which took place in 1145 with great ceremony. Two consecrations had previously taken place during the building of the edifice. The last consecration was effected by Archbishop Eskil, attended by a number of bishops and distinguished dignitaries from Sweden, Denmark, and Germany, besides two royal princes, of whom one afterwards became King of Sweden. One of the assisting prelates, Bishop Hermanns, of Schleswig, lies buried in the crypt.

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A very remarkable discovery has been made at the lake Jufveln, in Northern Sweden, consisting of drawings on some rocks by an ineffaceable red colour, believed to hail from the Stone Age. Similar drawings have hitherto only been found on the shores of the rivers Onega and Yenisej, in Siberia. The drawings are 1½ mètres in height, and some represent animals. Part were under water. They have been photographed. In Balviken a Runic inscription has been dis-

covered, with curious leaning letters cut in a horizontal row, several feet long, on a stone close to the shore.

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A Runic stone found some time ago in Southern Sweden has now been cleaned. The runes are cut on a scroll 7 centimetres wide, enclosing a handsome cross, and read as follows: "Shifunt R : Raisthi : stin : thina : iftir : Un : C Rutur R : Sin." The literal translation is: "Shifunt R raised stone this after (in memory of) Un brother his." Curiously enough a village in the neighbourhood bears the name Unnerstad (town of Un).

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An old oak altar panel has been discovered in Thisted Church, Denmark, dating from 1480. Two figures were missing, but they have afterwards been found in a tool-house.

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A Runic stone has been discovered in Ostermarie Church, in the Island of Bornholm, having been immured over the entry. It dates from the latter Runic era, and the inscription is devoted to a departed brother and sister.

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The excavations of the ruins of Antvorskov Cloister, in Denmark, is now taking place, and some interesting discoveries have been made. The style of the cloister was Roman, and it was built in the twelfth century for the Brethren of St. John by King Waldemar the Great. The ruins are the only ones in Denmark of a cloister built in Roman style.

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During the present summer the excavations of the ancient and historical castle of Vordingborg, Denmark, has taken place, and various objects have been found—such as bones of animals, fragments of ovens of clay with green and black glazing and ornamentations, some coins, and a serpent ring of gold with four points, bearing the inscription: "Mit Haab Staar Alene Til Guh" (My hope rests alone in God). The excavations are being continued.

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An exceedingly interesting archæological work has just made its appearance in Copenhagen, entitled *Northern Archæology*, by Herr L. Zinck. The subject is studies from the Stone Age.

A magnificent sarcophagus of cedar-wood has been exhumed at Kertsch, in Southern Russia. It is richly ornamented with wood carvings, and dates from the sixteenth century. It contained the skeleton of a young girl, remains of clothes, and some vessels of glass and clay. It is to be brought to St. Petersburg, and exhibited in the imperial château, the Eremitage.

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The use of the saw is very ancient. For instance, in Germany and Denmark, saws have been found which undoubtedly date from the Bronze Age. They are made of metal, and formed like a thin stick with teeth hacked out irregularly on one side. In America, too, similar finds have been made. In Mexico, saws from the Stone Age have been found cut from lava glass. However, the Phœnicians are probably the first to have produced the saw, and it is suggested that the idea for it was taken from the jaw of a serpent, which was imitated in metal. The earliest inhabitants of Europe made saws from flint, and those of the West Indies from mussel shells cut along the edges.

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Amongst the artistic losses made by the great fire at Salonica must be mentioned the Mosque of Santa Sophia, and the great Metropolitan Church. The former was originally a Byzantine Temple built under Justinian by the same architect, Anthemios, who designed Santa Sophia, of Constantinople. It contained a library, in which were several ancient MSS. which have perished in the flames. The latter was adorned with some ancient pictures, and contained the mortal remains of Gregorios Palamâs, one of the Fathers of the Greek Church.

* * *

The restoration of the ancient mosaics of the Byzantine Temple of Daphne, near Athens, has at length begun, and is in the hands of Signor Salviati, of Venice.



On the Entrenchments on the Yorkshire Wolds.

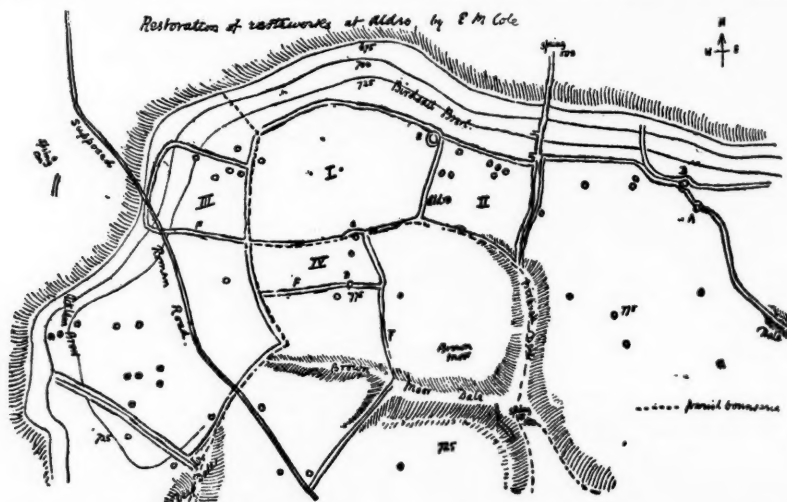
BY THE REV. E. MAULE COLE, M.A., F.G.S.

III.

ACAREFUL study of the accompanying map (Plate I.), which represents the original state of the earthworks at Aldro, as far as the writer's investigations have as yet extended, will probably convey a better idea of the matter in hand than any amount of letterpress.

from Wooing Nab, on Acklam Brow, the view is continued from the Hambleton Hills and Vale of Mowbray on the north, over the whole of the Vale of York, backed on the west by the hills beyond Harrogate and Leeds, to Selby, Howden, Goole, and the Humber on the south. For extent, variety, and beauty, there cannot be found a finer prospect in all Yorkshire.

Hence we are not surprised to find that the ancient Britons selected this spot as a favourite burial-ground. They seem generally to have chosen elevated positions for the interment of their chiefs and great warriors, presumably with the idea that the spirits of the dead might still overlook the



The area embraced, consisting of two farms, Aldro and Brown Moor—the former of which belongs to Lord Middleton, the latter to Viscount Halifax—forms the north-west extremity of the Chalk Wolds. The ground, except where cut into by the deep dales, is fairly level on the top, attaining a maximum height above sea-level of 775 feet; but from the contour line of 725 feet it slopes rapidly to the north and west. From both these sides magnificent views may be obtained. Facing the north from Birdsall Brow, the eye ranges from Scarborough racecourse on the east, throughout the ranges of the Tabular, Howardian, and Hambleton Hills, to Creyke and Ripon on the west; whilst

scenes of their earthly warfare. There are no less than forty-seven burial mounds, indicated by little rings, on the limited area of the map. With one or two exceptions these have all been opened, and found to contain British remains only, with scarcely a trace of bronze.*

The map exhibits also a network of entrenchments of various kinds. Were the tumuli there first, or the entrenchments? or were they contemporaneous? We have no

* Trifling articles of bronze, such as pins, have been found in about 12 per cent. of the graves, 300 of which have been opened by Mr. T. R. Mortimer, and the contents deposited in his splendid museum at Driffield.

hesitation in saying that, in some cases, the tumuli were first raised; for at A the entrenchment goes out of its way to skirt a tumulus, and the same is the case at B and at C; whilst at D a ditch was cut through the very centre of the mound. But these particular entrenchments may be later than others, for there are several different types, and in all probability the first step taken was to fortify the headland itself by constructing the large double dikes on the south-east, and the triple dikes on the north-east. This having been done, an inner line of defence was formed by making the great single entrenchment 30 feet wide and 10 feet deep, with the earth thrown up on the inner side, which extends from E, first westwards and then southwards to the head of Brown Moor Dale, inclosing I, and perhaps II. The enclosures III and IV appear to have been added subsequently, and were less strongly fortified, the ditches (F) being only from 10 feet to 12 feet wide, and somewhat resembling Mr. Mortimer's "hollow ways," but in this case they could hardly have been older than the larger entrenchments.

At E is the great Aldro "rath," as Phillips calls it—in reality, a British tumulus—surrounded by a ditch and mound; from centre to centre of the external mound the diameter is 90 feet. It appears to have been constructed after the entrenchment by which it stands, as the encircling mound is somewhat higher than the mound of the entrenchment, appears to rest upon it, and slightly protrudes into the ditch.

The various uses of entrenchments may also be noticed from a study of the map. One, the double dike on the south-east, from Deep Dale to Acklam Brow, cuts off the extremity of a hill. Another, the triple dike from Birdsall Dale to Birdsall Brow, defends the level ground on the top. Those along Birdsall Brow protect the hill-tops from attack from below. One on the north goes down to a spring, a not unfrequent occurrence in a district where springs were of the utmost importance, and would have to be reached at all hazards; others seem to protect springs, or to furnish a place of concealment for hunters, with flint arrows, in wait for wild animals who came to drink; whilst, again, others would appear to be simply native ways

for communication, or for driving cattle from one pasturage or dale to another.

In speaking of these various uses it must be observed that, in some cases, though not in the area before us, they formed boundaries between tribes; but that entrenchments were thrown up to form the boundary of a parish is an anachronism—a sod wall can always be distinguished from an entrenchment. On the other hand, entrenchments were often taken for the subsequent boundary of a parish, simply as a convenient landmark. This is well illustrated in the map. A parish boundary runs from the head of Deep Dale, northwards, along a line of entrenchments to beyond enclosure III; then it leaves the entrenchment abruptly, and strikes down to Leavening. A second boundary starting midway from the first is carried to the spring at the junction of Birdsall and Brown Moor Dales. It is clear that, in each case, the entrenchment was utilized, but not constructed, for the purpose in view.

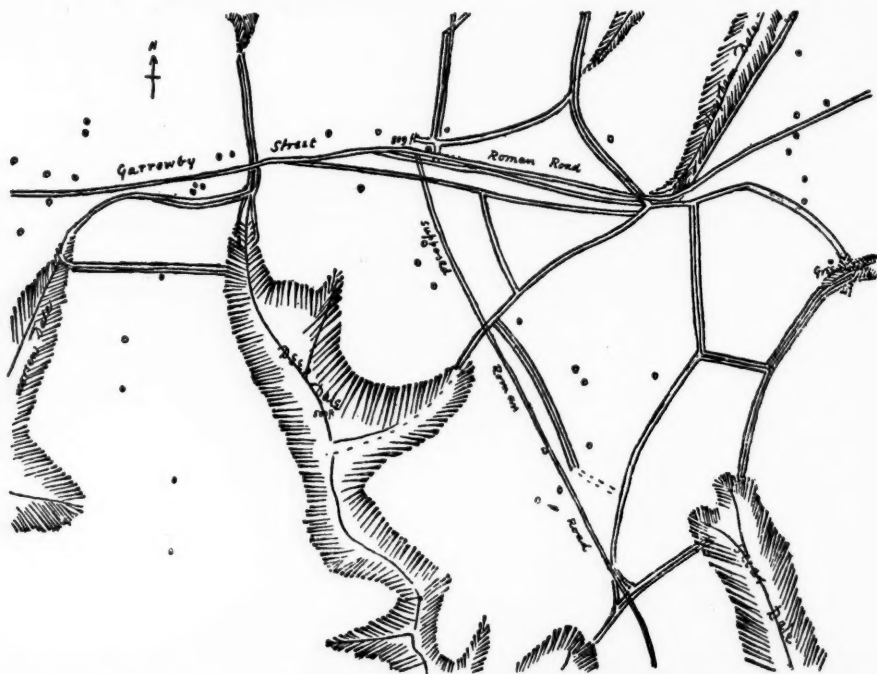
A supposed Roman road from Malton to Brough crosses the map. As some have attributed the entrenchments to the work of the Romans, it may be as well to point out that in this instance, as well as in all others known to the writer, there is not the slightest foundation for the theory; that the entrenchments are all of British origin, which the Romans cut through at haphazard, or intentionally, as the case might be.

Following the above road southwards, for a distance of four miles, along the western edge of the hills overlooking the Vale of York, the traveller arrives at a true Roman road, running east and west, called Garrowby Street. The point of intersection is the highest ground on the Wolds, being 809 feet above sea-level. Here again the tops of the hills are covered with entrenchments, with numerous tumuli, as will be seen from the accompanying map (Plate II.). These are the entrenchments and tumuli, alluded to in the first paper, which Dr. Burton and Mr. Drake considered to be Roman. As they were certainly wrong in their conjecture concerning the tumuli, which have all been opened and proved to be British, there is a fair presumption to start with that they were also wrong concerning the entrenchments. The writer has no hesitation in expressing

his conviction that all the entrenchments were the work of the British inhabitants of the Wolds.

Whatever separate tribes inhabited the Wold district (and there may have been several), it is not likely that two tribes, in opposition, would occupy so short a distance as that between Aldro and Garrowby; and, indeed, there is a distinct connection by way of double entrenchments, about half a mile on an average, in rear of the supposed Roman road from Malton to Brough, be-

access to springs, and some may have been thrown up as late even as the occupation of York by the Roman legions; but it seems clear from the map that the Roman troops, in subjugating the stout Brigantes, cut their way through these defences, and constructed their road to the coast through the heart of them, and, in places, utilized the mound of a British entrenchment for the substratum of a road. Instances of this latter use may be recorded in the case of Settrington High Street, and in the road between Sledmere



tween the strongly fortified position at Aldro and the high ground on Garrowby Hill. The two positions were closely connected, and apparently constructed against a common enemy.

This second set of entrenchments may possibly long ante-date the Roman Conquest, and, like the first, have served for various purposes, such as confining cattle within a limited space, or for facilitating communication between one dale-head and another, or, in some instances, for providing guarded

and Collingwood House. Other instances of Roman roads cutting through British entrenchments may be seen at Fimber, where the High Street from Malton to Beverley, after passing Wharram-le-Street, in descending Towthorpe Hill, has cut away a corner of the ancient entrenchments surrounding Fimber, and, lower down, has completely severed the connection between the entrenchments on the west and those on the east. At this point the Roman road from York to the coast, *viâ* Sledmere, crosses the road

from Malton, and also cuts both sets of entrenchments.

Perhaps the strongest entrenchments on the Wolds are those known as Huggate Dikes. These consist of five mounds and six ditches. At present only about 200 yards in length remain, in a grass field known as Huggate Pasture, but originally they ran across the neck of high land, half a mile long, and 650 feet above sea-level, which separates the end of Millington Dale, running west, from the head of Horse Dale, running east. Both these dales are cut very deeply into the chalk, the bottom being quite 200 feet below the top, and would each afford a serious obstruction to any enemy advancing, as it were, across country; but with the level plateau, on the height between, it would be different. This would require to be strongly and artificially fortified, the more so as it is the only level piece of ground by which a body of men might pass from north to south, or *vice-versâ*, without being forced to cross a deep dale. Accordingly here we find no less than five strong mounds, 12 or 13 feet high, originally, without doubt. Towards the western end an opening has been left intentionally, and there may have been others in the portion destroyed. Similar openings occur in Danes' Dike, and were probably intended for sally-ports, as alluded to in a previous paper. We may also notice that towards the centre of the original works the outer mound, on the south side, appears to have protruded in the form of an arc of a small circle, as if to form a sheltered post of observation commanding a view of the outer ditch on either side of it.

The Huggate Dikes lie about a mile to the eastward of the entrenchments shown on Garrowby Hill (Plate II.), and are connected with them. At the same time, they are connected with a line of entrenchments running on the top of the dale-side to the hill above Pocklington, and with entrenchments making for Warter; whilst, eastwards, the entrenchments are continued, for miles and miles, past Painslack, Wetwang, The Monument, and Kilham, to near Bridlington. These latter are connected again in several places, too numerous to mention, and which can only be studied on a map, with another long line of entrenchments running from Fridaythorpe to

Fimber, Fimber to Sledmere, and Sledmere to beyond Octon. To the north of these, and somewhat parallel, is another set of double dikes running from Octon Grange, by Helperthorpe, Kirby Grindalyth, and Burdale Tunnel Top, to Aldro. A portion of these may be seen in Major-General Pitt-Rivers' map, as also more completely the entrenchments at Settrington Wold, which are connected by the Several Dikes with the set of entrenchments running along the northern brow of the wolds from Knapton to Hunmanby.

Such a vast network of entrenchments over so wide an area implies a large population, and, as water would be equally an essential then as now, it follows that the bulk of the homesteads must have been within reach of water supply, and therefore more or less distant from the great body of the entrenchments, which cover the high grounds. This question deserves closer attention.

There were three sources of water supply in those days. 1. Springs on the outer margin of the wolds; 2. Springs on the inner eastern slope, where the chalk had been cut completely through to the underlying Kimmeridge clay; and, 3. Natural ponds.

1. The first kind abound all along the northern escarpment from Hunmanby to Leavening, and again, along the western edge, from Leavening to Welton, and here, to the present day, a considerable number of villages are met with, whose origin may date back to pre-historic times.

2. There are but two springs, or, rather, sets of springs, which issue on the eastern slope, all the rest of the rainfall being carried away by subterranean channels in consequence of the beds of chalk, which are very porous, dipping towards the south-east. One of these springs rises at Wharrah-le-Street, and, being soon joined by others about Duggleby, forms the source of the stream which flows past the Dale towns to Bridlington Harbour. Throughout this valley there are signs of ancient buildings and habitations, and here, in all probability, a large proportion of the tribes occupying the northern Wolds had their settlement. The other spring appears, for a brief interval, at the head of Water Dale, and helped to supply the ancient settlement at Aldro, but it forms no surface

stream at present. Three miles lower down, however, at Thixendale, a fairly copious spring breaks forth, which runs as a tiny beck as far as Raisthorpe, one mile, where it sinks. It reappears at Burdale, a mile and a half lower down the dale, where, joined by one or two springs from the high ground on the north, it feeds a pond which never dries up and never freezes. Thence the water, except in dry times, runs on the surface towards Fimber for about half a mile, and then finally disappears. We may, therefore, include Thixendale, Raisthorpe, and Burdale, as suitable and likely places for ancient settlements.

3. There are very few natural ponds on the wolds. The one at Burdale has already been mentioned, as also the one at the head of Water Dale. Both these are distinctly connected with springs. Apart from springs, however, there are a few which appear to maintain their water supply, not from the rainfall on their surface, but from a sort of natural drainage from the surrounding rock to a hollow formed in a deposit of clay. Such are the ponds at Huggate and Fimber. The name of the latter place is a misnomer. In all ancient documents it is spelt Finmere or Finimere, and took its name from the mere, or "mar," locally so called, which occupies the centre of the village. Sledmere is an instance of a similar derivation, though the mere has been filled up in recent times. In the list of Knights' Fees in Yorkshire, A.D. 1303, under the head of "Sledemer," Martinus atte Mar* is mentioned as holding two bovates.

We may, therefore, reasonably conclude that all the above-mentioned places, from their natural supply of water, formed suitable sites of settlement for the primitive inhabitants of the Wolds. The profusion of entrenchments in their immediate neighbourhood is thus, to some extent, accounted for.

* The mere at Wetwang is also very ancient, having given rise, in the same list, to the name "Laurentius atte Mar."



A Forgotten Tudor Poet.

By MRS. CHARLOTTE C. STOPES.



THE reign of Queen Mary was short, and unmarked by brilliant literary names. But short as it was, there is no sign that its character would have been changed by its being lengthened. Solemn and sombre thoughts of religious matters on the one side, quakings and fears on the other; general unrest, hesitation and uncertainty among the people; inglorious foreign policy, failure in all hopes, seemed the portion of the people and their queen. There was naught to stimulate the poetic vein, and there were no poets. It seemed as if there were a great *back-draw* just then, in preparation for the swelling wave that rolled on to make the high tide of Elizabethan literary glory. It is true that Thomas Sackville, Lord Buckhurst, was born in 1536, and might be said to have developed during the reign. George Peele and Sir Walter Raleigh were born just the year before her accession, and Spenser, Lyly, Sydney, Fulke Greville, Thomas Lodge, George Chapman, and William Warner were born subjects to this queen. Yet not to her their glory, but to her more fortunate sister.

But the absence of great poets make minor ones more noteworthy. Hence, to the other antiquities brought forward in connection with the Tudor Exhibition, might have been added the life and verses of a young priest, Leonard Stopes. Having for other purposes been working up his life, I was told some time ago by Mr. Hazlitt that he had seen a broadside of his in the Library of the Society of Antiquaries. This, by the kindness of the librarian, I was permitted to copy, and to study the volume in which it is bound, in which I found a few other broadsides of the reign. It is on account of the verses one must give a short sketch of his life.

Sir Thomas Whyte, Alderman of London, founded the College of St. John at Oxford, May 29, 1555. It was arranged at first to hold "one President, and thirty Graduate or non-Graduate Scholars, or more or less." Sir Thomas Whyte dying soon after, increased his foundation by will. The first president

was Alexander Belsire; the first four "scholars" were Leonard Stopes, Will. Elye, Ralph Windon, and John Bavant.* "Leonard Stopes, Priest and Fellow of St. John's, sup. for B.A. 12 Oct., 1557, adm. 23 Oct., det. 1558, sup. for M.A. 25 Nov., lic. 5 Dec., inc. and disp. 21 Mar., 1558, of St. John's."†

The rapidity of his advancement is explained in Gutch's edition of Wood's *History and Antiquities of the University of Oxford*, 1796, vol. ii., p. 133; "There being now a great scarcity of Masters in the University, it was decreed and appointed on the 25th June, 1556, that for the space of one year to come, all the Bachelors of Art, then in the University, might take the degree of Master at two years' standing complete. . . . There was also a great scarcity of divines, as it appears in our records for 1557 and 1558."

Either before, or early in his time of residence, he must have written and printed, as a broadside, the first poem, which might almost entitle him, especially when connected with the after-events of his life, to be considered Mary's "Laureate;" self-elected, it is true, and without stipend, or honour, or encouragement. That, nevertheless, proves all the more his good faith in praising a woman rarely praised.

¶ *An Ave Maria, in commendation of our most virtuous Queene. Imprinted at London, in Pater-noster Reaw, by Richard Lant.*

HAILE

Haile Queene of England, of most worthy fame
For virtue, for wisdom, for mercy and grace;
Most firm in the faith: Defence of the same:
Christ save her and keepe her, in every place.

MARIE

Marie the mirrour of mercifulnesse
God of His goodnesse, hath lent to this lande:
Our jewell, our joye, our Judeth doutlesse,
The great Holofernes of hell to withstande.

FULL

Full well I may liken, and boldly compare
Her highnesse, to Hester, that vertuous Queene;
The envious Hamon, to kyll, is her care,
And all wicked workers, to wede them out clene.

* See Wood's *History and Antiquities of the Colleges of Oxford*, p. 538.

† Boase, *Registrum Universitatis Oxon*, vol. i., p. 234.

OF

Of sectes and of schysmes, a riddaunce to make,
Of horrible errorrs, and heresies all
She carckes and cares, and great trauell dooth take
That vertue may flourish, and vice haue a fall.

GRACE

Grace and all goodnesse, doth garnish her Grace
With mercifull meeknesse, on every syde,
And pitifull prudence, in renyng her race,
Her Highnesse in honor, most godly dooth guyde.

OUR

Our life is a warfare, the worlde is the field,
Her Highnesse, her army, hath alwayes at hande;
For Hope is her Helmet, Faith is her shielde
And Loue is her breastplate, her foes to withstand.

LORDE

Lorde for thy mercy, vouchsafe to defende
Her Grace from all griefes, and dredfull distresse
Whom Thou hast vouchsafed so frendly to sende
Our maners to mende, our deedes to redresse.

IS

Is not this Ilande, of duty most bounde,
To pray for her Highnesse, most prosperous state
By whom, all our enmies be cast to the ground
Exilyng all errour, all strife and debate.

WITH

With wisdom, her wisdom, most witty and wise
Most wisely dooth welde us, in wele and in wo,
In rest to rule us, this dooth she devise
In grace and in goodnesse, with vertue also.

THEE

Thee humbly we honour, most mercifull Lorde,
Beseechyng thy goodnesse, to graunt us thy grace
That we, in faith, as one may accorde,
All vices exiled, may vertue embrace.

BLESSED

Blessed be Jesu, and praise we his name
Who of his mere mercy, hath lent to this lande,
So Catholike Capitaynes, to gouern the same
And freely, the foes of Faith to withstande.

ART

Art thou not ashamed, thou caitif unkynde
To whisper, to whymper, with traitourous tene,
To mutter, to murmure, with mischievous mynd
Against thy so lovyng, and gracious a Quene?

THOU

Thou wishest and woldest: But all is in vayne
(God dooth abhorre) to thinke in thy harte;
Or speake in secrete, of them that doo raigne:
The birdes wyll bewrai thee: to prat is thy parte.

AMONG

Among al the scriptures, wher hast thou but sene
The murmurers punishte and neuer had their wyll
Agaynst their heade: our soveraigne Queene
Whose grace, I pray God, preserue from all yll.

WOMEN

Women and widowes, with maidens and wiues,
Of this blessed woman example may take
In womanly wisdom, to leade wel their liues :
All England is blessed for this woman's sake.

AND

And for that there is, suche godly behaviour
Specially tending, Gods worthy fame :
He through His power, and princely favour,
Hath blanked her foes, to their great shame.

BLESSED

Blessed be therefore, our Lorde God aboue :
And Marie our maistresse, our mercifulle Queene,
For unto this land, our Lorde for her loue
Hath of her mercy, most merciful bene.

IS

Is not her Highnesse, most worthy of prayse
And England much holden, her grace to commend
By whom, it hath pleased, our Lord many wayse
His bountefull blessing, on us for to sende.

THE

The plentefull pittie, the faith and the grace
The mervailous mekenes, and mercy also,
And other the vertues, that shine in her face
Doo saue us her subjected, in weale and in wo.

FRUYTE

Fruyte of her body, God graunt us to see
This Royallme to rule, in peace and in reste
That loueyng as she is, to us may be ;
Who woulde us all, as our hertes can thinke best.

OF

Of this may the good, be bolde as to say
She woulde God's glory, to flourish and spryng
And her true subiectes, to walke in one way
In unitie of faith, all us for to bryng.

THY

Thy gracious goodnes, to God therfore
We humbly beseeche, her grace to preserve
And Thy Holy Church, in state to restore
As daily desireth, our princely Mynerve.

WOMBE,

Wombe that she beareth, by God be it blest
From danger of childing, when God he shall sende
Neuer by enemies, to see her supprest,
But, as His chosen, to have heere her ende.

JESUS

Jesus most gentle, graunte this request
Our noble Queene, with thy grace to encrease
In health and honour, as pleaseth thee best
That long ouer us, she may reign in peace.

Amen. Qd. L. Stopes.*

Had I not lately seen that touching portrait
of Queen Mary hanging in the Guild Hall,

* A Broadside in the Library of Society of Antiquaries, entered in catalogue as 1553.

Coventry, I could hardly have understood how anyone could honestly have written thus. But the womanhood in that face seemed to reveal a true soul buried under the hardness, engendered by years of oppression and conflict and disaster, and by her intense belief in the religion of her mother and her youth. Therefore to a young man, of the same religion, preparing for Holy Orders, ardent in faith like her, and willing to brave all for it, there is possible honesty and faith in this address to the Queen of his Country, thus associated with the Queen of Heaven.

"On December 5, 1558, Leonard Stopes took his degree of Master of Arts in Oxford ; but in the year following, refusing to conform, he either resigned or was ejected, and going beyond the seas, to Douay in the first instance, he was ordained priest, much about the same time that Ralph Windon, another ejected fellow of that house, was also ordained. He returned to England on a religious mission with Ralph Windon, his fellow-student. They were taken and committed to custody in Wisbeach Castle, Cambridgeshire, where they, with others of the like character, endured a tedious imprisonment of many years, and were, therefore, accounted by those of their own persuasion as confessors. One of his fellow-students was Edmund Campion, afterwards the famous Jesuit ; and one of his fellow-exiles was William Allen, of Oriel, the founder of the English College at Douay, and the noted English Cardinal. There is little known of his later life. From St. John's College, John Bavant, Ralph Wendon, Leonard Stopes and Henry Shaw, Masters of Arts and Fellows, were turned out or voluntarily left their places, all which, being made Catholic priests, were seized and imprisoned at Wisbeach in Cambridgeshire. *What was the end of them, beyond exile, I know not.*"*

Dodd seems in error, when, repeating this fact, he says of him, "refusing to conform, the 1st of Elizabeth he was deprived. Afterwards going over to the English College of Douay, he was ordained priest, and returned upon the mission." (Dodd's *Lives of Elizabethan Clergymen*, Book II., art. iv., p. 87, with note referring to Douay Diary.) But from Knox's transcript of the Douay Diary,

* Wood's *Annals of Oxford University*, ed. Gutch, 1796, Book I., p. 145.

I find that the English College was not then in existence. It was founded by Allen in 1568, and I see no reference to any of the name either in the first or second part. Therefore, Leonard must have been ordained from a French College at Douay, probably St. Peter's, whose papers were destroyed during the Revolution of 1789.

Now in the same volume of Broad-sides, bound together and preserved by the Society of Antiquaries, there is another, printed later by the same printer, though at another address. It is unsigned, but the general style, a few of the phrases, and the audacity that ventured to glorify Mary after the accession of Elizabeth, and to praise Elizabeth only in so far as she resembled Mary, is sufficient to suggest that it might be by Leonard Stopes, especially when connected with the significant events of his after life. It was quite natural and likely for him to write as follows:

The Epitaph upon the Death of the Most Excellent and our late vertuous Queene Marie, deceased.

Augmented by the first author.

Vayne is the blisse, and brittle is the glasse, of worldly wished welth
The steppes unstayde, the life unsure, of lastyng hoped helth
Witnes (alas) may Marie be, late Quene of rare renowne
Whose body dead, her virtues live, and doth her fame resowne
In whome such golden giftes were grafted, of nature and of grace,
As when the tongue dyd cease to say, yet vertue spake in face.
What vertue is that was not founde, within that worthy wight.
What vice is there, that can be sayde, wherein she had delight.
She neuer closde her eare to heare, the righteous man distrest
Nor neuer sparde her hande to helpe, wher wrong or power opprest.
When all was wracke, she was the porte, from peryll unto joye.
When all was spoylle, she spared all, she pitied to destroye.
How many noble men restorde, and other states also
Well shewed her princely liberall hert, which gaue both friend and fo.
Where conscience was, or pitie moved, or juste desertes did craue
For justice sake, all worldly thynges, she used as her slaue.

VOL. XXII.

As princely was her birth, so Princely was her life
Constante, courtise, modest, and mylde, a chaste and chosen wife.
In greatest stormes she feared not, for God she made her shilde
And all her care she cast on him, who forst her foes to yelde.
Her perfecte life in all extremes, her pacient hert dyd shoe,
For in this worlde she neuer founde, but dolfull dayes and woe.
All worldly pompe she set at nought, to praye was her delight.
A Martha in her Kyngdemes charge, a Mary named aright,
She conquered death in perfect life, and feared not his darte:
She liued to dye, and dyed to liue, with constant faithful hart
Her restles ship of toil and care, these worldly wracks hath past,
And safe arrives the heavenly porte, escapt from daungers blast.
When I have sene the Sacrament (she said) euen at her death
These eyes no earthly syght shall see, and so lefte light and breath.
O mirrour of all womanhed, O Queene of vertues pure,
O constant Marie fild with grace, no age can thee obscure,
Thyne end hath set thee free, from tongues of fickle trust,
And lockte the lippes of slaunders brute, which daily damnes the just
Thy death hath geuen thee life, thy life with God shall joye,
Thy joye shall laste, thy vertues live, from feare and all anoye.
O happie heavens, O hatefull earth, O chaunge to Marie best,
Though we bewaile, thou maist rejoyce, thy long retourne to rest.
O worthy Quene, most worthy life, O lamp of vertues light
But what avayles, sith flesh is wormes, and life is deathes of right,
Mercy and rest may Marie fynde, whose fayth and mercy craue
Eternall prayse here in this earth, and joye with God to haue.
Marie is gone, whose vertues teache, of life and death the way,
Learne we that liue, her steppes to treade, and for her soule to pray.
Make for your mirrour (princes all) Marie our maistres late
Whom teares, nor plaintes, nor princely mace, might slai in her estate
So, here we see, as nature formes, death doth deface at length,
In life and death, pray we to God, to be our guyde and strengthe,
Farewell o Quene, o pearle most pure, that God or nature gave.
The erth, the heauens, the sprites, the saintes, cry honor to thy graue.

P

Marie now dead, Elizabeth liues, our just and lawfull
Queene,
In whom her sisters vertues rare, habundantly are
seene.
Obaye our Queene, as we are bounde, pray God her to
preserue
And sende her grace, longe life and fruite, and subjectes
trouth to serve.

FINIS.

Imprinted at London in Smithfelde by Richarde
Lante.

If this is not by Leonard Stopes, it must have been by one of his party, who tried at first to combine loyalty and Romanism; there is no clue to another author.

I have not been able to find the date or place of his death, or whether he wrote any more poems. We have in our possession a beautiful Sarum Missal (once among the treasures of Messrs. Quaritch), which has his name written in a delicate clear hand on the right upper corner of the title-page, "Leonardus Stopæus." This edition was that of 1555, published partly in Paris and partly in Old Sarum, and is a rare specimen of the printer's art. There are two volumes, which have been unfortunately rebound within this century in modern good morocco, and the margins cut too close.

Under the date of the Missal there is a scrawling signature "Jacobus Stopes," that of the brother of Leonard; and on the fly-leaf and margins of the first part are many marginal notes in an Elizabethan hand, some of which are cut in the rebinding.

There are not many public records of his family, but as early as 1380 there were monks of the name in Britwell Priory in Oxfordshire. Richard Stopes was probably an uncle of Leonard's. Another of the name, a senior, yet a contemporary, resembling him in his attachment to the old faith, might have been his uncle or elder brother; Robert Stopes, the prebendary of Sneating, called by Strype, in error, John.

"Stopes, or Stoppes, Robert, sup. for B.A. 30 May, 1537, mar. 1537-8, adm. 8 April, det. 1539, sup. for M.A. May, 1545, lic. 1545, inc. 8 Feb., 1545-6." (Boase, *Reg. Univ. Oxford*, vol. i., p. 188.)

"Prebendaries of St. Paul's. . . Robert Stopes, A.M. 10th Oct., 1556, vice John Wymmesley, deceased, 28th Dec., 1559. David Pade, vice Stopes, deceased. (*Register*, Bonner, G. 468.)

"The visitation of St. Paul's began on 11th August, 1559. The Commissioners sat at St. Paul's again on November 3. Then Richard Marshall, Will Murmure, John Murren, John Stopes, not appearing, and not satisfying the Royal Commission, they pronounced them contumacious, and deprived them of their prebends by sentence definitive." (Strype's *Annals of the Reformation under Queen Elizabeth*, vol. i. 253.)

In December 7, 1521, 13 Henry VIII., among the "Batchelors of Divinity" in St. Bernard's College, Oxford, is entered "Richard Stopps or Stopes," afterwards Abbot of Meaux or Melsa, in Yorkshire.*

Boase, *Registrum Universitatis Oxon*, vol. i., p. 119: "Richard Stopps, Cistercian, sup. for B.D. 9 May, 1521, adm. to oppose, 9 July, B.D. 7 Dec." And in the *Athena Oxoniensis*, "Batchelors of Divinity, 7th December, 1521, 13 Hen. VIII. Richard Stopps or Stopes, Abbot of Meaux or Melsa, in Yorkshire, of the Cistercian Order, now studying in St. Bernard's College."

The *Chronica de Melsa*, written by Thomas Burton, the Abbot, gives the history from the foundation of the Abbey, in the deanery of Holderness, and the archdeaconry of the East Riding of Yorkshire, in 1150, and gives the lives of the Abbots down to 1406. This has been edited and printed by Mr. Bond, of the British Museum. In Dugdale's *Monasticon Anglicanum*, vol. v., p. 388, we find that by the 26th Henry VIII. "Richard Stolpes was Abbot." He returned the "Valor Ecclesiasticus" of the Abbey to Henry as £299 6s. 4½d., after all expenses paid. This duty seemed to have been too much for him, for in the 31st Henry VIII. it was not he, but Richard Draper, who received the retiring annual pension of £40, when each of the Presbyters received £6.

Leonard Stopes, poet and priest, was probably of the Hertfordshire branch of the family. On March 21, 1546-47,† we have an entry of the marriage of his brother, James Stopps or Stopes, to Margery Nuce, of the city of London. The Nuces had made their money as goldsmiths, and settled in Much Hadham, Hertfordshire, where they became distinguished. The earliest parish

* Wood's *Fasti*, B. I. 56.

† See Chester's *Marriage Licenses of the City of London*.

registers of Much Hadham show that the Stopes family "also lived there, and that this pair had children born to them," James Stopes, gentleman, "dying on October 31, 1572." Among the baptisms, August 11, 1588, appears the name "*Leonard*, the sonne of John Stopes," showing it was a family name. James Stopes and Margery Newce seem to have had a large family, and of their son James there is one point worth noting in connection with Tudor history. He was a clergyman in London of the Reformed Faith in the church of St. Mary Magdalene, Old Fishe Street, London, where he was inducted October 4, 1577. There he seemed to have been much liked. He was probably the father of Katherine Stopes, who married William Neile, Registrar or Chapter Clerk at Westminster, and brother of the most Reverend Richard, Archbishop of York. She was buried in the cloisters of Westminster, August 5, 1620. (See Chester's *Registers of Westminster Abbey*.) There was also a Mary Stopes, who on September 20, 1613, married Richard Morgan by licence, in St. Mary le Strand, London. (See Selby's *Genealogist*, new series, vol. iv., p. 108.) But we are certain that he had a son John, and that through him is continued the history of the family. In the possession of Mr. Willett, the well-known collector in Brighton, is a cup, made of a silver-mounted ostrich egg, with stand, mount, lid, and flag of silver-gilt, hall-marked, 1621, a beautiful specimen of work of the period. It bears the inscription: "This Cupp was given to Mr. John Stopes, our Parson's Sonne, by the Parishioners of the Parish of St. Mary Magdalene, in or neere Olde Fish Streete, London, for his paines-takinge with us by his often preaching with us, hoping that he will so friendly accept it, as we most frankly and willingly meane it. The first day of January, 1623." On the Flag topping the cup are these words: "On the 4th of October, 1577, Mr. James Stopes came to be our Parson." On the reverse a crucifix, a kneeling woman, with a pot of ointment in front of her, a rock behind her, a building in the background, and "M. Magdalene" in writing over the woman's head. This James Stopes, therefore, had officiated in that modest edifice throughout more than the whole of the Shakespearean

period. The gift was evidently presented on the son's departure for the living of Crowell, in Oxfordshire, though it took some time in making. From the Register of Crowell, we know that he married twice—first, the little Judith Squire, mentioned in the will of Bishop Aylmer (his granddaughter, and niece of Theophilus Aylmer, the Rector of Much Hadham); and that he had a large family by her. In 1639 he christened Thomas Ellwood, afterwards the Quaker, and friend of Milton. He has a good many entries in connection with the Civil War, and two memoranda—one of his bequest to the poor of four acres, still called "The Poor's Field," and one of another bequest of sixty-three acres, which has *disappeared*, but which might be restored by a thorough investigation. His daughter Rebecca presented, in 1637, the silver communion chalice, still used in the church. A handsome tombstone was designed for him by his son James, on his death in 1666, but was removed on the restoration of the church in 1877, and has since disappeared. Fortunately the words were copied before the removal. For up till then we could find "the following inscription on the stone that lyeth under the Chancel gate opposite the communion-table in the parish church of Crowell, in Oxfordshire: 'Here lyeth the body of John Stopes, which came to be parson of this parish of Crowell in the year of our Lord 1621, being the 8th day of May. He was eighty-four years of age the 7th last past 1666. And of his wife Judith, daughter of Adam Squires, D.D., and of his wife Judith, daughter of John Aylmer, Bishop of London. He begat three sons and four daughters; he survived them all except James.'"

We have a square old calf-bound Bible, with double silver clasps of the period, belonging to this James Stopes, "clerk,"* and giving his pedigree, dating his marriage to Mrs. Anne Marriott on April 2, 1650. Ever since the marriage of John, to the granddaughter of Bishop Aylmer, Judith has been a name among the daughters, and Aylmer a Christian name among the sons of the family, taking the place once held by "Leonard." None of the race have shown any tendency to produce poetry. In Dodd's *Church History*

* See *Miscellanea Genealogica et Heraldica*, 1880, p. 123.

(vol. ii., pp. 86-7). Among the Bachelors of Divinity for 1654 it is stated: "Two were admitted, James Stopes of Magdalene Hall, and Thomas Harward of Trinity College, but neither of them were writers."

Since that date there has been a series, uninterrupted till quite lately, of rectors of the name in the neighbouring parishes of Britwell Salome, Britwell Prior, Brightwell Baldwin, South Stoke, with a few scions in the adjoining counties, showing a distinct attraction toward the church; for the members of this small family have all seemed to have been, as formerly, farmers, with at least one rector in each generation.

It is but little to be able to produce such a slight sketch of a life and so few fragments of verse on which to claim literary notice, but the value of "fragments" has now begun to be realized, in piecing together, as in a mosaic picture, the life and work of the past. It is possible that further manuscripts may sometime or other be yet discovered that may shed more light upon the reign of the Queen that sank to the grave, as has hitherto been supposed,

Unwept, unhonoured, and unsung.



Holy Wells: their Legends and Superstitions.

BY R. C. HOPE, F.S.A., F.R.S.L.

(Continued from p. 163, vol. xxii).

STAFFORDSHIRE (continued.)

UTTOXETER: PENNY CROFT ON THE FLATTS.

THIS well was once scrupulously kept, and flowers yearly adorned it, because it was believed to possess great curative properties. According to the *Reliquary* it was called "Penny Croft," from the pence the afflicted offered for the use of its healing virtues. It has lately been turned into a common drinking-place for cattle.—*Midland Weekly News*, contributed by G. T. Lamby.

UTTOXETER: MARIAN'S WELL.

The ancient name Marian or Mary's Well has in more modern times been changed to

"Maiden's" or "Marden's Wall" (Well)—wall here having the same meaning as well. It was situated on the rise of a hill called the "High Wood." Its waters were once very famous for their healing powers, and many people from the parts adjacent frequently fetched some of its water to administer to persons suffering from various diseases, when the medicine of the professional man had failed to effect a cure or give relief.

It had also a strange legend attached to it, which may account for its modern name. It was believed to be haunted by the ghost of a young woman, and on this account people were so much afraid that few of them could be found hardy enough to go near it after dark. This superstition would appear to be a survival of the time when wells were believed to be inhabited by spirits, whose aid was invoked by means of divination. Fortune-tellers frequently took advantage of this superstition to extort money from the ignorant and foolish, pretending to call up the spirits to the surface of the water, in order that the person desiring knowledge of the future might question them. Females in particular were guilty of this superstition, arising out of a weakness and anxiety to know who would be their future spouse.—*Ibid.*

RUSHTON SPENCER: ST. HELEN'S WELL.

There was a famous well here known as St. Helen's, which was endowed by the superstitious with several very singular qualities. It sometimes became suddenly dry after a constant overflow for eight or ten years. This occurred in wet as well as in dry seasons, and always at the beginning of May, when springs are generally believed to be at their highest, and the dry season lasted till Martinmas. It was locally believed that this occurrence foretold some great calamity, as war, famine, pestilence, or other national disaster. It is said to have become dry before the outbreak of the Civil War, before the execution of Charles I., before the great scarcity of corn in 1670, and in 1679 when the miscalled Popish plot was discovered. So says Dr. Plott.—*Ibid.*

CHECKLEY: WELL IN THE WALL.

Between Upper and Lower Tean, in the parish of Checkley, is a spring of a remarkable character, denominated the "Well in the

Wall," as it rises from under a rock. An old tradition says that this unaccountable spring throws out all the year round—except in July and August—small bones of different sorts, like those of sparrows and chickens.—*Ibid.*

BLYMILL: ELDER WELL.

Here is a noted well, known as "Elder Well," said to be blessed with valuable medicinal properties, and to be a sovereign remedy for the eyes, on which account it used to be annually "dressed" with flowers and branches of trees, and rustic games and amusements indulged in by those attending.—*Ibid.*

SHENSTONE: ST. JOHN'S WELL.

At Shenstone, near Lichfield, a little distance from the church, was a well called "St. John's Well," after the saint in whose honour the parish church is dedicated. It was looked upon as sacred from the miracles or cures wrought by its waters on St. John the Baptist's day, June 24. For this reason was a sanctity placed upon it by the faithful, who brought alms and offerings, and made their vows at it.—*Ibid.*

BURTON-ON-TRENT: ST. MODWEN'S WELL.

This well was at one period famous for the cure of the king's evil and other unaccountable cures, in grateful memory of which the people still adorn it with flowers and boughs.—*Ibid.*

CANWELL.

A custom similar to the above obtains here.—*Ibid.*

BREWOOD: LEPER'S WELL.

There was a famous sulphureous well here accounted a sovereign remedy for leprosy. England's *Gazetteer* (1751) informs us it is used at "present" by both man and beast against cutaneous diseases, so that many of the inhabitants boil their meat in and brew with it. Nightingale (*Beauties of England and Wales*) tells us that "processioning was prevalent at Brewood at the annual celebration of well-dressing there."—*Ibid.*

INGESTRE: ST. ERASMUS' WELL.

Here is another well famous for the cure of the king's evil, known as "St. Erasmus's Well," of sulphureous quality. In the reign of Henry VII. a chapel was built near this spring. The Chetwynd MS., in the Salt

Library, at Stafford, records that "an aged man, formerly clerk there, told Walter Chetwynd that the adjoining wells were much frequented by lame and diseased people, many whereof found there a cure for their infirmity, inasmuch that at the dissolution thereof, the walls were hung about with crutches, the relics of those who had benefited thereby. Nor was the advantage small to the priest, the oblations of the chapel being valued in the king's books at £6 13s. 4d."—*Ibid.*

WILLENHALL: ST. SUNDAY.

In Dr. Wilkes' MS. is a reference to this famous well. He tells us that a holy well existed in that town, which was curiously dedicated to St. Sunday, and that it was celebrated for the cure of several diseases. It bore the following inscription: "Fons oculis morbisque cutaneis diu celebris. A.D. 1728." Where this well was is now a matter of impenetrable mystery, a fact which may be accounted for in the almost complete covering of the original surface of the land by the refuse of the mines.—*Ibid.*

WEST BROMWICH: ST. AUGUSTINE'S WELL.

A holy well formerly existed here, which it was the custom every year to adorn with garlands, to the accompaniment of music and dancing, in honour of its patron, St. Augustine, who

As early bards do telle,

Gave to Bromwych this holy welle.

The well derived its name from the monks of Sandwell, who no doubt derived considerable revenues from its medicinal virtues.—*Ibid.*

WILLOWBRIDGE.

At Willowbridge, in the north of the county, was a medicinal spring, originally discovered, it is said, by Lady Bromley. A rare and curious pamphlet of the seventeenth century was written in praise of its virtues by a celebrated physician, named Samuel Gilbert.

The water, according to Dr. Plott, carried with it the most rectified sulphur of any mineral spring in the county.—*Ibid.*

WALSALL: THE ALUM WELL.

Half a century ago or more, there was a famous well here known by the prosaic name

of "The Alum Well." Tradition has not left anything on record respecting its virtues, nor do I know where it is located.—*Ibid.*

STOWE (LICHFIELD): ST. CHAD'S WELL.

"Leland, in his Itinerary, says: 'Stowe Church, in the easte end of the towne, where is St. Chadd's Well, a spring of pure water, where is seen a stone in the bottom of it, on the whiche, some say, St. Chadd was wont, naked, to stand in the water and praye. At this stone St. Chad had his oratory in the tyme of Wulphar, King of the Merches.' The superstitious custom of adorning this well with boughs, and of reading the Gospel for the day, at this and at other wells and pumps, is yet observed in this city on Ascension Day."—Harwood's *History of Lichfield*, p. 509 (published 1806).

This custom is still continued in Lichfield (see *Shropshire Folk-lore*, s.v. "Ascension-tide," pp. 348, 349, on "Traces of Well Worship"), but the procession only goes round the boundaries of the Close as there described, and does not go out to Stowe and St. Chad's Well. I can hear of no current superstition, custom, or tradition about the well.—C. S. B.

It is popularly believed that it is dangerous to drink of the water of St. Chad's Well, as it is sure to give a fit of the "shakes." Yet, in spite of the attendant's remonstrances, I took a good draught, and, instead of ague, experienced only great refreshment in a fatiguing walk on a sultry day.—*Rev. C. F. R. Palmer.*

CHATWELL: ST. CHAD'S WELL.

Great and Little Chatwell are two tiny hamlets in the (civil) parish of Gnosall, Staffordshire. At Little Chatwell is a well called St. Chad's, approached by old stone steps, the water of which is of very good quality and highly thought of for tea-making. At Great Chatwell is a bit of old sandstone wall with a fragment of a window, the remains of a chapel.

The lady who lives at St. Chatwell House, and whose father lived there before her (whether previous generations owned it I don't know) says that "according to tradition the well was consecrated by St. Chad," but how she got this tradition I don't know, or

whether it is more than the *supposition* of her own family.

The late owner of Little Chatwell (Mr. J. H. Adams, who had a great love of antiquities) called his house *Chadwell Court*. The name Chatwell (pronounced *Chattle*) is said to have formerly been Chadwell, but I don't know of anyone who has seen any old deed in which it was so spelt. Not that I doubt the etymology.—C. S. Burne.

TAMWORTH: ST. RUFINUS.

There was a well of St. Rufinus at Tamworth, on the Warwickshire side of the town, mentioned in the Hundred Rolls, *temp.* Edward I. It was almost entirely destroyed by fire, June 15, 1559, and the restoration was very slow, occupying more than forty years. It is possible, the well having fallen into discredit, it was at this period finally destroyed and the road to it blocked up. Certain it is that the well is never mentioned after this period, and there has not been any public well in existence for 300 years, as far as any deed records.

ELLERTON: THE KING'S WELL.

"This well is situated at the furthest extremity of our parish (Adbaston). There are two cottages one mile from Ellerton; the well is in the garden of one of them. It is in first-rate condition, the water clear as crystal, surrounded by large stones, with steps down to the water. The cottages are built in Elizabethan style, though the stone has been replaced by bricks in a recent reparation. It is said that King Charles I., when staying at Chetwynd Park on the way to Market Drayton, one day drank of this well; also that King Charles II. changed his clothes in one of these very cottages for a countryman's smock and clogs."*—*Eldon Butler.*

Adbaston Vicarage, August 19, 1890.

* Charles II. did not come so far north in the flight from Worcester: the story probably refers to some other fugitive from the battle. The Duke of Buckingham, Earl of Derby, and others fled in this direction, and several of them were concealed in the neighbourhood for some time.—C. S. B.



"Peterborough Gentlemen's Society."

By J. T. IRVINE.

HERE was founded at Peterborough in the first half of last century, twenty years before the Society of Antiquaries received its charter of incorporation, a local archæological society under the title of the "Peterborough Gentlemen's Society." This association, which exists to the present day, and of whose origin and work so little has hitherto been known, may fairly claim to be the parent of all those numerous local antiquarian societies that now abound in Great Britain and Ireland. Some account of their early proceedings cannot fail, therefore, to be of interest to modern antiquaries, particularly as the society dealt with various details in Peterborough and the district, many of which have since disappeared.

The Gentlemen's Society in Peterborough was founded on August 26, 1730. The first volume of minutes, extending from that date to March 2, 1742-43, was presented to the Chapter Library of Peterborough by Rev. H. Freeman, Rector of Folksworth, in December 1853. A rule was made on June 25, 1740, that, if the society should ever be dissolved, the books, papers, prints, medals, and other curiosities shall be repositied in the Library of the Dean and Chapter of the cathedral church, and shall not be divided among any or all of the members of the said society. From the first volume of the minutes we take the following notes:

"1730, September 2.—Maurice Johnson, Esq., of Spalding, made an honorary member.

"October 7.—Thomas Marshall, rector of St. John's, reads an historical account of his church of St. John's, first erected by Abbot Torrold, 1078. A list of rectors given, and names added up to 1786.

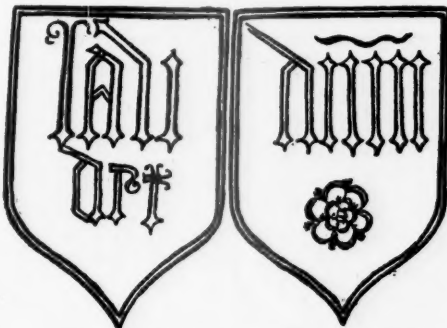
"October 14.—In the Chapel at Long Thorp (which is an hamlet belonging to the parish of St. John the Baptist, in Peterborough), is the following inscription engraved on a copper plate

and fastened into a stone of the pavement just at the entrance into the Chancel which shows the time of the Consecration (or rather the reconsecration) of the said Chapel, together with the reason of it; for 'tis probable that it had been long before that an Oratory or Chapel, erected in popish times to say Mass, and for the Soul of some deceased person. The Inscription runs thus:

Cum reffectum et Deo, cæmiterij gratiâ.
Sacratum hoc fuit Sacellum Anno Domini
1683. hoc primum auxilianti manu posuit
Saxum Gulielmus filius natu maximus
Georgij Leafield Armigeri, sub quo eodem
Saxo a Dedicatione Ipse primus corpore tenui
Sepultus erat, Dec^{is} 21, 1685 ætat 8^{vo}.

THOS. MARSHALL.

"1730-31, February 3.—Mr. Marshall communicated to the Society the following inscription from two ancient pieces of stone-work, fixed into that part of the West front of the Bishop's Palace in Peterborough, which stands nearest the Cathedral Church. They are carved in large projecting letters upon two separate stones cut in the form of an Escutcheon, and then put (as it were) into a square frame of stone with scroll work round it. The letters seem to make up this short pious sentence: *Laudetur Dominus*, except some should choose rather to read it: *Laus detur Domino*. (The sense in both cases the same.) The stone which has the in-



scription *Laudetur* or *Laus detur* upon it stood originally the first, i.e., nearest the Cathedral Church, at about 12 or 18 feet distance from the other till about

four months ago, the present Bishop Dr. Robert Clavinger) making very considerable alterations in his palace, had some part of the west front (which extended most to the northward and was very ruinous) entirely taken down. In this demolished part stood the first stone which the ignorant workmen, not knowing it had any relation to the second, removed to another place, and set it up (without the square frame) over the grand arch of the Piazza. The second stone remains where it was first put up whole and entire with its square frame.

"February 10.—Notice of four Roman urns dug up at March in beginning of November last by labourers in making the New Road from March to Wisbeach—four urns in all; in three were burnt bones, ashes, etc., and in fourth upwards of 400 Roman Denarii; the whole dated between the time of Augustus Triumvirate and the Emperor Commodus; intrinsic weight of each about 7d. or 7½d. sterling; the largest share in hands of Rev. Mr. Snell, of Doddington, in whose parish they were found; he has two of the urns and a fragment of the third; that which contained the money is in possession of Mr. George Smith, of March.

"1731-2, March 15.—Silver seal, English, found at Peterborough in February, 1731-2, by a labourer as he was digging up the rubbish of an old wall on the South Side of the Bishop's palace, having been formerly part of the old abbey. The seal itself is of silver, not the least bruised or defaced, and weighed about 3s. 2d. sterling. It is now in the possession of the Right Rev. Father in God Robert, Lord Bishop of Peterborough, being his Lordship's property as being found within his Lordship's demesnes.

Seal within a cusped circle, the modern arms of Hereford on a shield with ★ SOVCHE EST CANTO-LOVE.

"1731, April 21.—Mr. White Kennet, Prebendary, presented to the Society five pieces of cast brass, supposed to be used by the ancient Romans in setting their Toils when they went an hunting, dug

up in the common fields of Eye in this County which was formerly part of the great forest of Arundel, as also the head of a Roman javelin used in hunting the wild boar found in the same place. On June 9, 1731, order to present one of these to our Sister Society at Spalding.

"November 17.—Dr. Stukely, Rector of All Saints', Stamford, proposed as an honourable member, and admitted on December 1.

"1732, June 14.—Rev. Mr. Snell sends description of the four urns found at March, one of which he presented with the burnt bones in it to the Society.

"1732, July 5.—Rev. Mr. Neve submits Chronological Series of Abbots and Bishops of Peterborough.

"September 20.—Presented to Society a piece of the left horn of a stag found in a place called Slipe river, 5 feet underground, between Low Burrow Fen and Burrough Great Fen, September 11, 1732.

"November 8.—Secretary proposes that as time of evening prayers at the Cathedral is altered from 4 to 3, meetings of Society commence for winter season immediately after prayers.

"1733, February 14.—Communicated to the Society by the Secretary a fair MS. of the Charters of the Priory of Bishmede, in Bedfordshire, now in the Custody of William Gery, Esq.

"1733, May 19.—The Secretary gave an account of a curious tessellated pavement discovered last week in Castor Churchyard by the sexton digging a grave for a poor woman. The squares were very small and of different colours and so intermixed as to form larger squares of more than a foot which run through the whole work. When washed and cleaned the colours appeared exceeding bright, but the whole pavement was so strongly cemented together that the sexton could get up no one piece of it without defacing it, and the coffin was afterwards layd upon it. I enquired then for some medalls or what they call Dormans, but as they were formerly found there in very great plenty, they are now but seldome to be met with.

"Castor was undoubtedly a Roman station, and, according to the best conjectures of the most learned Antiquaries was the Durobriva of Antoninus. It was certainly, as appears by the ruins, a city of large extent, and reached not only from the top of the Hill above the town, but down mill field and along the meadow by the river-side, where it was joined by a large stone bridge to the camp on the other side at Chesterton, in Huntingdonshire. The Erming street or great portway northwards lay through it.

"May 23.—Mr. John Clement communicated to the Society his collection of several remarkable epitaphs, ancient and modern, at the Minster Church and Churchyard of this city, not taken notice of by Gunton, Willis (B.), etc.

(To be continued.)



Books in Chains.*

FOR long before the days of printing, the custom of fastening books to their shelves or to desks with chains was common throughout all Europe.

This was done not only for the purpose of securing them from theft, but, as Mr. Blades points out, as a natural way of securing them for general use, so that one student should not be favoured above another by the loan of the volume from an indulgent librarian or custodian. The habit of chaining books in churches for the general use of the people was not an invention of the time of the Reformation, but existed long before that epoch, as can be abundantly proved; but the custom became much extended at that time owing to the respective injunctions about the Bible, Erasmus' *Paraphrase*, Jewell's *Apology*, and Foxe's *Book of Martyrs*.

The various libraries of our Universities seem to have been universally chained. So late as 1748, the *Foreigner's Companion through the Universities of Cambridge and Oxford* notices the inconvenience of chain-

ing books, and about this time their abolition began, so that by the end of the century very few chained collections remained. At King's College a man was paid £1 7s., in 1777, for nine days' labour in taking the fetters off the volumes. There are, however, a few chained libraries still remaining in England. The largest of these is at the cathedral church of Hereford, and is the one genuine survival of an old monastic library. It consists of about 2,000 volumes, of which about 1,500 are chained. There are five complete bookcases, and the remains of two others. Each bookcase (of one of which we are enabled to give an engraving) is 9 feet 8 inches long, 8 feet high, and 2 feet 2 inches wide.

The catalogue, which is also chained, classifies the books, many of which are in manuscript, in eight divisions. Each chain is from three to four feet long, according to its position, so that every volume can be placed on the reading desk. In the centre of the chains are swivels, which are useful in preventing their entanglement. Among the rules of the library of King's College, Cambridge, in 1683, was this: "For the rendering his business about the library more easy, each person that makes use of any books in the said library is required to set them up again decently, without entangling the chains."

Hereford is also fortunate in possessing the latest as well as the oldest collection of chained books in the kingdom. In the vestry of All Saints' Church in that city is a library of 285 volumes, occupying three shelves along two sides of the vestry, all chained, which were bequeathed to the parish as late as 1715. Twenty years ago, the vestry, to their shame be it spoken, sold the whole lot, chains and all, to a second-hand bookseller for £100. They were packed up and taken to London, but fortunately the Dean of Windsor rescued them and brought about their restoration just before they were shipped to America.

At Grantham Church, in the room over the south porch, which was formerly used as a chapel, is a collection of 268 books, of which seventy-four have the chains still attached to them; the collection was presented in 1598.

At Wimborne Minster is another most interesting chained library in the chamber

* *Books in Chains* (being Nos. 2-5 of *Biographical Miscellanies*), by William Blades. Blades, East, and Blades; royal 8vo., illustrated.

over the sacristy. The collection, which was placed there in 1686, now numbers about 240 books, nearly all of which are chained. The chains in this case are made of rod-iron bent into a figure of eight; each chain is about three feet long, and

In Bolton Grammar School (removed from the church) are fifty chained volumes, and in Turton Church are forty-two also chained, both libraries being the bequest of Humphry Chetham in 1651.

Nor is Mr. Blades content with giving



BOOK-CASE IN HEREFORD CATHEDRAL.

has at one end a ring which runs along an iron rod and permits the book being moved some little distance. The present shelving is modern, and the old desks which afforded a resting-place for the volumes when consulted have unhappily disappeared. A glass

good accounts and photo-collotype plates of these interesting English chained libraries, but he also describes and illustrates the University Library at Florence, which was formerly chained, as well as the splendid Laurentian Library at Florence, designed by



PORTIONS OF HEREFORD BOOK-CHAIN WITH SWIVEL.

case has quite recently been put over the table, so as to cover up a few selected books, with the result that the old-world look of this library has altogether taken flight and a show-room appearance substituted. All the books, having the chains fixed to the fore edge, are placed back first on the shelves, and have to be released by pulling the chains.

Michael Angelo and begun in 1525, which is by far the largest collection of chained books now extant.

In addition to the general treatise and to the very full description and catalogue of the Wimborne books, these pages contain a list, alphabetically arranged, of places in England where either collections or single volumes

chained are now to be found, or were recently known to exist. In 1853 a short list was published in *Notes and Queries*; and it is thoroughly disgraceful to the clergy and others concerned to note how many of these have already disappeared, usually at the time of "restoration." One good effect of this timely publication of Mr. Blades will, we trust, lead to the recovery of some of these stolen or illicitly appropriated books. But

The last on Mr. Blades' alphabetical list is "York, St. Crux parish church," which again awakes sorrowful, but in this instance also indignant, feeling. The Church of St. Crux, Mr. Blades mildly puts it, "has been removed." Its "removal" was a monstrous scandal; it was of this church that Sir Gilbert Scott said: "It is a particularly beautiful specimen of what is in many respects the most perfect phase of our mediæval architecture of its



CHAINED LIBRARY IN WIMBORNE MINSTER.

some, alas! have gone beyond recovery. An American gentleman, whom the writer of this notice met last summer at a house of European fame, confessed to having in his collection five old chained books that had come from English churches. One instance in this list fills us with renewed regret; the beautiful church of Hanmer, Flintshire, so unhappily burnt down two years ago, contained, among other treasures, four books chained to two desks.

rarest class. I do not know a more charming example than St. Crux, both in its general proportions and in the care which is exhibited in the design of every detail." Jewell's *Apology*, and the mediæval Gospel lectern of oak on which it stood in St. Crux's Church, were saved when the building was destroyed, and are now in the neighbouring church of All Saints', Pavement. Some ignorant and silly stories about this lectern have recently been revived and printed by a local daily paper.

Although it is obvious that much pains, time, and research have been spent upon this highly interesting and valuable catalogue of chained books, there can be no doubt that the list of extant chained books can be considerably enlarged, and further notes supplied with regard to those that have disappeared. Mr. William Blades fully recognises this, and in order to improve the promised second edition invites help from all who have observed or have custody of such books. We cordially invite the readers of the *Antiquary* to respond to this invitation, by supplying information to our own pages or to the publishers of this tractate. The following is a list of the places given in these pages that have books now in chains or that have recently lost them: Abingdon, Appleby, Arreton, Barber-Surgeons' Hall, Barcheston, Bingley, Bolton-in-the-Moor, Borden, Bowness-in-Windermere, Bridlington, Bristol, Bromsgrove, Canterbury, Cartmel, Cheddar, Chelsea, Chesterton, Chew Magna, Chirbury, Cirencester, Cumnor, Denchworth, Durnford, Easton-in-Gordano, East Winch, Ecclesfield, Frampton Cotterell, Gorton, Grantham, Great Durnford, Halesowen, Hanmer, Hereford (Cathedral and All Saints'), Hull, Impington, Kettering, Kidderminster, King's Lynn, Kinver, Lessingham, Leyland, Lincoln, Llanbadarn, London (All Hallows', Lombard Street; St. Andrew Undershaft, Leadenhall Street; St. Clement's, Eastcheap), Luton, Malvern, Mancetter, Manchester, Margate, Minster-in-Thanel, Montgomery Castle, Newport Pagnell, Northwold, Prestwich, Quatt, Rochester, Salford, Salisbury, Sittingbourne, Southampton, Standon, Stratford-on-Avon, Suckley, Tavistock, Turton, Walmsley, Wantage, Wells, Whissonsett, Whitchurch (Middlesex), Wiggenhall, Wigtoft, Wimborne, Windsor, Wisbeach, Wolverley, Wootton Waven, Worcester, Wrington, and York.

Our own contribution to the subject of Books in Chains shall be taken exclusively from the county of Derby, which seems to have altogether escaped Mr. Blades' attention.

An entry in the old churchwardens' books of All Saints', Derby, of about the year 1525, says:

These be the bokes in our lady Chapell tyed with chanes y^e were gyffen to Alhaloes Church in Derby:
Imprimis one Boke called summa summarum.
Item A boke called Summa Raumundi.

Item Anoyer called pupilla oculi.
Item Anoyer called the Sexte.
Item A boke called Hugucyon.
Item A boke called vitus patrum.
Item Anoyer boke called pauls pistols.
Item A boke called Januensis super evangeliis dominicalibus.
Item A grette fortune.
Item Anoyer boke called legenda Aurea.*

"Paul's Pistols" was in all probability in English; if so, it is a remarkable instance of a chained part of the Bible in the vernacular previous to the Reformation.

In Breadsall church stands an old double reading-desk, with folding lids that can be fastened by a simple padlock at the top.† There are four volumes on each side, all secured with chains attached to the binding. The books are Jewell's *Works*, 1609; Burnet's *Reformation*, 2 vols., 1679 and 1681; Cave's *History of the Fathers of the Church*, 1683; Cave's *Antiquitates Apostolicæ*, 1684; Cave's *History of the Primitive Fathers*, 1687; *A Collection of Cases to recover Dissenters*, 1694; and Josephus' *Works*, translated by Roger L'Estrange, 1702.

At Egginton Church, a black-letter copy of Erasmus' *Paraphrase* is kept in the vestry, the binding of which shows traces of having been chained.

In the upper chamber of the old vestry, on the north side of the chancel of Dronfield Church, is (or was in 1870) a 1569 copy of Jewell's *Apology*, with the chain still attached to the cover.

Against the north side of the chancel arch of the church of Shirland is another copy of the *Apology*, dated 1609, on a small desk, to which it is attached by the original chain fastening.

* This is taken from *The Collegiate Church of All Saints', Derby*, by Rev. Dr. Cox and Mr. W. H. St. John Hope (Bemrose), where this interesting list of books is fully annotated by Mr. Bradshaw, the late University Librarian, Cambridge.

† We are specially surprised that this has escaped Mr. Blades' notice, as drawings of it have been twice given, viz., in the 1856 volume of the Anastatic Drawing Society, and in the 1866 volume of the Facsimile Society.



Hanging in Chains.

THE gruesome subject of "hanging in chains" has recently been treated of by Mr. Albert Hart-horne, F.S.A., before the Royal Archaeological Institute, as stated in the last issue of the *Antiquary*, so no excuse is necessary for putting on record the following facts relative to its more recent use in the North and Midlands.

In the churchyard of Kirk Merrington, co. Durham, a gravestone commemorates the murder of three children by a farm servant. The fact is thus recorded in the parish register:

"1682 [3] Jan. 13, John Brasse, Jane Brasse, and Elizabeth Brasse, the son and daughters of John Brasse, of Ferry-hill, murdered in their father's house by one Andrew Mills, and were all three buried the xxvi. day of January."

The murderer, Andrew Mills, was executed and hung in chains within view of the site of his crime. It is said that the man did the deed in a moment of mental derangement. The tradition is that he lived for several days on the gibbet, and that a girl, his sweetheart, brought him milk every day, and fed him through the iron cage to which he was bound. Tradition further sayeth that his tortures were thus spun out, and that his cries were heartrending. The gibbet remained for many years, and was known locally as "Andrew Mill's Stob." It was supposed to have the power of curing ague, toothache, etc., and was thus gradually taken away.

On Elsdon Moor, the gibbet known as "Winter's Gibbet" is still standing. This is the site of the hanging in chains of a man named Winter, who, in 1791, barbarously murdered an old woman named Margaret Crosier at the Pele Raw, near Elsdon. The gibbet is on the highest part of the moor, a mile or two south of Elsdon, near the site of an ancient cross, of which the base still remains, called "Sleng Cross." From the gibbet a wooden head is dangling, and a horrible sound the creaking chain has, when the wind is whistling across the waste. This wooden head took the place of the actual

head, which rotted away. In the parish register the murder is thus recorded:

"1791, Sept. the 11th, Margaret Crozer, of the Rawe, murther'd at Do."

And the following:

"Elsdon, September 1st, 1791. At a vestry meeting, now held in consequence of a shocking and inhuman murder committed upon the Body of Margt. Crozer, of the Raw, in this parish, by certain persons known to be vagrants and suspected persons, one believed to have been the Perpetrator of the above act, We the Minister, Overseers, Churchwardens, and principal Inhabitants do agree to appoint proper Persons, to go immediately to different districts within the County, in order to search for and apprehend the said suspicious persons (who were two women and one man travelling with a Dun Ass), and also provide that the persons in search shall be reimbursed all their necessary expenses by the Parish at large, and they do herewith proceed with all expedition to do the above business."

Signed by "Richard Harrison" and twenty others.

It is said that the necessary link connecting Winter with the murder was established by a boy counting the nails in the man's boots, as the murderer and his companions were seated by a hedge-side.

The last instance in this neighbourhood occurred on Jarrow Hake about sixty years ago. A man named Jobling was executed and hung in chains, during the pitmen's strike, for the murder of Nicholas Fairles, who, as a magistrate, was endeavouring to quell a riot. The "stob" or, gibbet-post, remained until the Tyne Dock was made a few years ago. The irons are now in the possession of the Society of Antiquaries of Newcastle. The interest in this murder has just been revived in that city by the death of a son of the murdered man, Mr. W. W. Fairles, aged about ninety.

ROBERT BLAIR, F.S.A.

The wretched practice of gibbeting or hanging in chains the body of the executed criminal near the site of the crime, with the intention of thereby deterring others from capital offences, was a coarse custom very generally prevalent in medieval England, and continuing down to almost modern

times. It was usual to saturate the body with tar before it was hung in chains, in order that it might last the longer. This was done with bodies of three highwaymen about the middle of last century, gibbeted on the top of the Chevin, near Belper, in Derbyshire. They had robbed the North Coach when it was changing horses at the inn at Hazelwood, just below the summit of the Chevin. After the bodies had been hanging there a few weeks, one of the friends of the criminals set fire, at night-time, to the big gibbet that bore all three. The father of our aged informant, and two or three others of the cottagers near by, seeing a glare of light, went up the hill, and there they saw the sickening spectacle of the three bodies blazing away in the darkness! So thoroughly did the tar aid this cremation, that the next morning only the links of the iron chain remained on the site of the gibbet.

The last person gibbeted at Derby was Matthew Cokayne, who was hung in 1776 for the murder of Mary Vicars, an old woman, resident in Tenant Street. The body was afterwards suspended in chains from a gibbet, which had to be erected on the open space nearest to the scene of the crime. The gibbet-post was consequently erected where the outbuildings of the infirmary now stand, between the London and Osmaston Roads.

The last instance of gibbeting in the county of Derby took place at a much later date—namely, after the March Assizes, 1815. Anthony Lingard, aged 21, was convicted of the murder of Hannah Oliver, a widow woman, who kept the turnpike-gate at Wardlow Miers, in the parish of Tideswell. *The Derby Mercury* for March 13, 1815, after giving an account of the crime, the trial, and the sentence, concludes with these words: "Before the Judge left the town, he directed that the body of Lingard should be hung in chains in the most convenient place near the spot where the murder was committed, instead of being dissected and anatomized."

In *Rodes' Peak Scenery*, first published in 1818, mention is made of the gibbet of Anthony Lingard: "As we passed along the road to Tideswell, the little villages of Ward-

low and Litton lay on our left . . . Here, at a little distance on the left of the road, we observed a man suspended on a gibbet, which was but newly erected." The vanity of the absurd idea of our forefathers, in thinking that a repulsive object of this kind would act as a deterrent of crime, was strikingly shown in the case of this Wardlow gibbet. It is related of Hannah Pecking, of Litton, who was hung on March 22, 1819, at the early age of sixteen, for poisoning Jane Grant, a young woman of the same village, that she "gave the poison in a sweet cake to her companion as they were going to fetch some cattle out of a field near to which stood the gibbet-post of Anthony Lingard."

The treasurer's accounts for Derbyshire, for 1815-16, show that the punishment of gibbeting involved a serious inroad on the county finances. The expenses for apprehending Anthony Lingard amounted to £31 5s. 5d.; but the expenses incurred in the gibbeting reached a total of £85 4s. 1d., and this in addition to ten guineas charged by the gaoler for conveying the body from Derby to Wardlow.*

J. CHARLES COX, LL.D., F.S.A.



A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(Continued from p. 169, vol. xxii.)

COUNTY OF DURHAM.

Guyldre or Chauntry of our Lady in Seint Nicolas Church in Durham.

(*Ex. Q. R., Anct. Misc. Ch. Gds.*, 18.)

Chantry of Our Lady in the Chappell of Seynt Margaret in the Parish of Seynt Oswald in Durham.

(*Ibid.*, 18.)

Chantry of Saint James and Saint Andrew uppon the Bridge in the Parish of Saint Nycholas in Durham.

(*Ibid.*, 18.)

* These Derbyshire notes are taken from a work not yet issued, entitled *Three Centuries of Derbyshire Annals*, which Messrs. Bemrose have in the press.

COUNTY OF DURHAM (*continued*).

The Cathedral Church of Durham.
 St. Giles' Guild in Durham.
 Chapel of St. Mary Magdalene in Durham.
 St. Nicholas in Durham.
 St. Oswalds in Durham.
 St. Margaret in Durham.
 The church in the South Bailly of Durham.
 The church in the North Bailly of Durham.
 Darneton.
 Bisshopton.
 Hurworth.
 Cockfeilde.
 Winstone.
 Seint Andrew Awkeland.
 Witton.
 Hamsterley.
 Seint Heleyne Aukeland.
 Gaynforth with the membres.
 Midelton in Teisdall.
 Wollsingham.
 Aclyffe.
 Conscllyffe.
 Escombe.
 Standrope.
 Haughton.
 Heighington.
 Edmund Byers.
 Hasylden.
 Castell Eden.
 Seham.
 Brancepeth.
 Esington.
 Standrope in Wardall.
 Egesclyffe.
 Kellow.
 Saroton.
 Houghton.
 Thospitall of Shereborne.
 Trymdan.
 Pithington.
 Weremouth.
 Stainton.
 Thospitall of Gretham.
 Gateshed.
 Bisshope Mideleham.
 Mugelswicke.
 Chester with the membres (*dors*).
 Asshe.
 Ebchester.
 Witton Gilberd.
 Kymmelsworth.

 Longchester.
 Wasshyngton.
 Boldon.
 Jarrow.
 Whickeham.
 Riton.
 Monkeweremouth.
 Sackburne.
 Gretham (?).
 Sedgfield with the members.

COUNTY OF DURHAM (*continued*).

Billingham.

 Dinsdale.
 George.

 Redmershall.
 Geyndon.
 Long Newton.

 Stainton.
 Hartlepole.
 Norton and Stocketon.
 (*Ibid.*, 21.)

1. Chantry of Our Lady in the Parish of St. Oswald in Durham.
2. Chantry of St. John the Baptist and Evangelist in St. Oswalds Church, Durham.
3. St. Nicholas, Durham.
4. Guild of Corpus Christi in St. Nicholas Parish in Durham.
5. Chantry of St. James in Nicholas Church in Durham.

(*Ibid.*, 22.)

1. Guild of St. Cuthbert in the Galilee in Cathedral Church.
2. Chantry of Our Lady in Houghton Parish Church.
3. Chantry of the Trinity in St. Nicholas Parish Church in Durham.
4. Chantry in Church of North Bailly in Durham.
5. Chantry of Blessed Lady in Parish of Esington.
6. Chantry of Our Blessed Lady in Bishopwearmouth.
7. Chantry of Our Lady of Piersbrig in Gainsford.
8. Chantry of Our Lady in Esington Parish Church.
9. Chantry or Guild of St. Giles in Parish of St. Giles in Durham.
10. Chantry of All thappostelles in Parish Church of Esington.
11. Chantry of the xij Apostles in Barnard Castle in Parish of Gainsforth.
12. Chantries of St. Thomas and St. Katherine in Sedgfield.
13. Chantry of the Trinity in Gateshead.
14. Chantry of Our Lady in Gateshead Parish Church.
15. Chantry of St. John the Baptist and Evangelist in St. Nicholas Parish Church in Durham.
16. Chantry of St. John the Baptist and Evangelist in Gateshead Parish Church.
17. Chantry of St. Helen in Hartlepool Parish.
18. Chantry of St. Katherine in Houghton Parish Church.
19. Chantry of Jesus of Brancepath.
20. Chantry of Our Lady in Hartlepool Parish Church.
21. Hospital of St. John in Barnard Castle.
22. Chantry of Our Lady and St. Cuthbert in the Galilee of the Cathedral Church, Durham.

(*Ibid.*, 23.)

The Cathedral Church of Durham.

(*Ibid.*, 24.)

Chantries and chapels in the County of Durham:
 Our Ladie in the paryshe church of Saint Margetts
 in Tresgate Duresme.

COUNTY OF DURHAM (*continued*).

Saint John Baptyste and Saint John Evaungeliste in the paryshe church of Saint Oswalles in Duresme.
 Our Ladie founded within the Church of Saint Nycholas in Duresme.
 Guilde of Corpus Christi in said church.
 Saint Jeames and Saint Andrew upon the newe Brydge of Elvet.
 Saint Jeames within the church of St. Nycholas in Duresme.
 Our Ladie in the said church.
 St. John Baptyste and St. John Evaungelyste within the said church.
 The Trinitie within the said church.
 The Guilde of St. Cutberte within the Cathedrall church of Duresme.
 Saint Katheryn within the church of Northebaylie in Duresme.
 The Guilde of Saint Gyles.
 The Ankerhouse within the paryshe of Chester in the Streate.
 The Guilde of Sainte Hughe within the paryshe of Aukelands in the Chappell of Evenwood.
 The Holie Trinitie in Gatysshed.
 Our Ladie within the said Church.
 Saint John Baptyste and Saint John Evaungeliste within said church.
 Saint Edmonde in Gatysshed.
 Our Ladie within the chapell of Barnardcastell.
 St. Ellen in Barnerdscastell within the paryshe of Gaynesforthe.
 Peerstbrygge in Gaynesforth.
 Stocton in the paryshe of Norton.
 Braunchepathe.
 Saint Ellen in Hartyllpoole.
 Our Ladie in Westherington in the parishe of Houghton.
 Chaunterie or Guilde of Houghton.
 Our Ladie in the parishe of Houghton.
 Chaunterie callid Farneackers in Wyckeham.
 Chappell of Huton in the paryshe of Huton.
 The Colledge of Standroope.
 Thospytall of Kepyner.

(Ld. R. R., Bdle. 457.)

Sums total for County.

(L. R. R., Bdle. 1392, Nos. 37 and 41.)

Hart.

(Ibid., No. 40.)

Broken Plate delivered into the Jewel House
 7 Edw. vj.—1 Mary.

City and Bishopric of Durham.

(Ibid., Bdle. 447.)

COUNTY OF GLOUCESTER.

Begworth.

(Ex. Q. R., Misc. Ch. Gds., 34.)

All Saints in the City of Gloucester.

(Ibid., 34.)

City of Bristol :

The Cathedral.

All Saints.

St. Michaels.

Our Lady of Retclief.

St. Thomas.

COUNTY OF GLOUCESTER (*continued*).

St. Jones.
 St. Laurence.
 St. Mary Porte.
 St. Austens.
 Christ Church.
 St. Nicholas.
 St. Stevens.
 St. Ewins.
 St. Werberons.
 St. Peters.
 Guivates (?).
 St. Leonard.
 The Temple.

St. Phillip.

(Ibid., 34.)

Downe Hatherley.

(Ibid., 34.)

City of Gloucester :

St. Awens.

(Ibid., 34a.)

Sums total for various churches, chantries, and guilds.
 (Ld. R. R., Bdle. 1392, Nos. 47 and 48.)

Broken Plate delivered into the Jewel House
 7 Edw. vj.—1 Mary. County and City of Gloucester.
 (Ibid., Bdle. 447, No. 1.)



Whitstable Pudding-Pans.

By REV. C. N. BARHAM.



FOR many years the fishermen and dredgermen of Whitstable, while plying their calling in the neighbourhood of "Pudding-Pan Rock," have occasionally found in their dredges quantities of Roman earthenware, some of it entire, but the greater portion in a fragmentary state.

The question how it came there is a vexed one among antiquaries.

The traditional story is that a vessel, freighted with the ware, was, ages ago, wrecked on the "rock," and its contents dispersed by the waves.

Probably, where the sea now rolls, in Roman times, potteries—not less important than those which have been discovered at Upchurch Marshes—existed.

Antiquarian visitors to Whitstable twenty-five years ago, and earlier, reaped harvests of spoil, enriching their collections with valuable and choice specimens for a nominal outlay.

When the dredgers first met with these "pudding-pans" is not known. For many years, although frequently found, they were regarded as being valueless, and were thrown overboard as rubbish, or, in Whitstable vernacular, "culch." Later, some of the men began to take the more perfect specimens home. But, even then, they were thought little of, and many a stunted geranium has drained into a Roman patera.

The time came, however, when dry-as-dust curiosity-hunters discovered the whereabouts of this "Tom Tiddler's" ground of Ceramic treasure. Then prices rose. Every fragment was hoarded, as misers hoard their gold.

Let it not be supposed that because the "pudding-pans" are scattered in the locality of the Rock, which has been named after them, that they were found daily and hourly. Often weeks and months passed without either vase, patera, or other vessel, or even a fragment of one, being met with. Then suddenly, by some freak of capricious fortune, vessel after vessel—lustrous, beautiful, and perfect—would be found in the dredges. Of course the whole was at once thrown on the market. For a few years boatmen did a thriving business, fleecing those who had formerly taken advantage of their rustic simplicity.

Deluded by strange stories of the abundance of the pottery, and the ease with which it was obtainable, *bonâ-fide* antiquarians, as well as the large class of collectors who pretend to have any intelligent craze, walked into the traps set by guileless long-shoremen.

Whitstable was invaded by an army hungering for Samian ware. Yawls were engaged by the day, even by the week, for trips to Pudding-Pan Rock. Here, when winds were favourable, dark-visaged, hook-nosed gentlemen, of the Hebrew persuasion, would sit, watching the bronzed dredgers, careful that no cup or bowl should be thrown overboard. Sometimes, when nothing rewarded the anxious search, these men would themselves cast the dredge, in the vain hope that success would attend their efforts. They were learners in the school of experience; disappointment taught them wisdom. Giving up sea-going, they contented themselves

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ashore, waiting to purchase specimens of the dredgers at the moment of their landing. Making a merit of necessity, they became pot-buyers instead of pot-hunters.

Prices having once risen, continued to maintain an upward tendency; notwithstanding fluctuations in other markets, they have never appreciably declined. "Pudding-pans" are everywhere prized. Ceramic *connoisseurs* honour them with prominent positions in well-stocked cabinets. Curators of museums adorn their laden shelves therewith; even the Geological Museum invites *savants* to inspect Samian pateræ dredged out of oyster-haunted seas at Whitstable.

I do not wonder at this. Many of the specimens are singularly chaste and delicate. They bear the potter's stamp; the incised patterns are sharp and clear, and the figures in relief are as perfect as when the ware left the grimy hands of the Roman workman fifteen centuries ago.

Although the recovery of entire, or only slightly damaged, specimens is not uncommon, storms and billows have played havoc with these relics of the past. It would be difficult to describe the ruin which has been wrought. Shattered fragments of graceful vases, lips and stems of incomparable cups, and marvellous pateræ, handles of amphoræ which never held the generous juice of the grape, portions of cinerary urns which were never sealed upon the ashes of any of the mighty dead, are brought to light, for no other purpose, apparently, but to make our science masters sigh. Nor is this all. Many specimens have been robbed of their lustrous glaze by abrasion. Some have holes worn in side or bottom by the friction from rolling sands, or by a pebble which has served as ocean's plaything.

Now let me write of that which I know, and testify of that which I have seen. Every man who has a "crockery fad" considers that his own pots and pans are better than those of his neighbours. I fear I am no exception to the rule.

My "pudding-pans" are ranged before me as I write these lines. On the centre shelf of my cabinet is a vase as perfect in form as the best productions of Etruscan workmanship. Its roseate glaze is dashed with flecks of white, bright and shining as enamel. If

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it were but perfect! Alas! it is not. This vase is 11 inches in height; it had originally four handles attached, but they are there no longer. The sea does not possess them. They are mine also, and lie in fragments grouped around the base of their lovely but dilapidated principal. This vase was dredged up twelve years ago. Its finder, who set but little store by it, stowed it away out of sight. When next brought to light it was covered with a saline efflorescence, and the handles had fallen off. In this condition it came into my possession. For ages before it was recovered, it had been partially buried in the mud, for the rim and part of the neck are worn away.

A small Samian vase has lost its rim in a similar way. This one must have been washed out of its bed, and rolled hither and thither for some time before it was found, every particle of glaze having been scoured away.

The pateræ differ as widely in dimensions as they do in pattern; some are 10 and 12 inches in diameter, and not more than 1 inch in depth; while others, of the same breadth, exceed them in depth in the proportion of two to one. Others, again, are not more than 4 or 5 inches across; these are ornamented with ivy-leaf patterns in relief.

One choice specimen is a patera 9 inches in diameter, by 1 inch in depth; a sixth of the whole is wanting. It is curiously ornamented with circular lines and geometrical figures, executed in green and white glaze; the latter colour has acquired a mother-of-pearl tint. In the centre is the representation of a Roman deity.

My rarest trophy is a bowl 16 inches across, and 4 inches in depth; it is flawless. In the centre is the maker's name as clear as though it had been impressed yesterday. The ornamentation consists of oblique markings enclosed within incised concentric lines. Many envy me this; its fellow has not yet been found.

The dredgers never clean the "pudding-pans," mistakenly imagining that collectors prize them because they have been rescued from the sea, and not for what they really are—relics of the Roman occupation of our sea-girt island.

Strange substances sometimes attach them-

selves to the ware. Among the most plentiful are found the grotesque casts of *serpulæ* and various sea-worms. These are called—why, I cannot tell—"German writings." I trust our Teutonic kinsmen feel flattered by the compliment paid to their caligraphy. Algæ, sponges, and zoophytes also find settlements in and on the "pudding-pans." Not infrequently the oyster, for which the locality is justly famous, casts anchor, and lives, thrives, and fattens in the interior of a richly-chased vessel, which had been intended to grace the altar of a pagan divinity.

But I must say farewell to the pottery, which reminds one that the conquerors of the world once plied a peaceful craft, where now roll waves—

So fit to form poetic theme,
That, in their majesty, they seem
The very home of poesy.



Excavations at Silchester.

(Second Notice.)

By W. H. ST. JOHN HOPE, M.A.



THE fine weather that has prevailed since I wrote my former communication on the excavations at Silchester has enabled the work to be carried forward in a satisfactory manner, both as regards the amount of excavation accomplished and the results obtained.

The ingathering of the crops having cleared the entire site within the walls, the thorough excavation of the large *insula* north of the forum has been proceeded with almost uninterruptedly. The large house occupying the north-east part of the *insula*, which was begun with somewhat disappointing results, has now been completely laid open, and proves to be a very interesting building. It follows in the main what must now be considered the typical plan of a large Romano-British house, a series of rooms opening out of corridors arranged round the three sides of an open court, with an outer series of small rooms occupying the lines of an external corridor. This house is bounded

on the north by an annex of some kind between it and the street, and on the east by another street at right angles to the other. On this side it has a corridor only, ending in a set of small rooms. The main range on the north has a long corridor, paved with a very perfect floor of red and white tesserae in bands, out of which open, to the north, a series of rooms and passages, also paved with tesserae. The third or west wing had its corridor paved with finer mosaic in black, white, and red, and the chief series of rooms ends on the south with a remarkable chamber of considerable area with walls in the form of a horseshoe. On the west side of these rooms is a second series, some of them warmed by hypocausts.

In the large garden or open ground surrounding this ground on the west and south, a number of pits or filled-up wells were found. All these have been carefully cleared out and their contents examined. As might have been expected, they yielded various articles of domestic use—chiefly pottery of various kinds, though much broken.

In clearing out one of these pits a discovery of extraordinary interest was made. At a depth of between 6 and 7 feet an open brazier or iron gridiron came to light; beneath this was a large mass of other iron objects—upwards of fifty in number—including axes, hammers, chisels, gouges, adzes, a large anvil, files, plough-coulters, a long pair of tongs, and several curious articles of unknown use. But the most valuable object of all was a large carpenter's plane, the first that has been found in England, and one of the very few, indeed, that have been found in Europe. All these tools, though of iron, are in a most wonderful state of preservation, having rusted only where in contact, and the cutting edges are still quite as sharp as when the objects were placed in the pit. As only one other such discovery of Roman iron tools has hitherto been made, the importance of this second find is easily understood.

Another pit has also yielded very interesting results. Its lower portion was square in form, and lined with courses of thick oak boarding, dovetailed together in a very singular manner. So sound was the wood that before filling up the well two of the

courses were carefully removed, to be, if possible, preserved and set up in the museum. At the bottom of the well lay the fragments of the wooden bucket and great part of its iron handle.

By the time this meets the eyes of the readers of the *Antiquary* all the excavations will probably have been filled in, and the ground restored to cultivation. The work of the present year, as will be seen when the full account of it is submitted to the Society of Antiquaries, has yielded results of the greatest importance, which cannot fail to increase the knowledge of our much-despised Romano-British antiquities. That the excavations, too, have roused public interest is shown by the number of people who have visited Silchester, and by the contributions to the Excavation Fund, which will, however, need considerably augmenting to allow operations to be resumed on a similar scale next year.



Proceedings and Publications of Archæological Societies.

[Though the Editor takes the responsibility for the form in which these notes appear, they are all specially contributed to the "Antiquary," and are, in the first instance, supplied by accredited correspondents of the different districts.]

The second volume of the second series of ARCHÆOLOGIA, published by the Society of Antiquaries, has just been issued to the Fellows. It is a fine quarto volume of 314 pages, and is excellently illustrated. The articles are, "Recent Researches in Barrows, in Yorkshire, Wiltshire, Berkshire," etc., by Rev. W. Greenwell, F.R.S.; on a "Sculptured Cross at Kelloe, Durham," by Rev. J. T. Fowler, F.S.A.; on an "Astrolabe Planisphere of English Make," by the Worshipful Chancellor Ferguson; on the "Sculptured Doorways of the Lady Chapel of Glastonbury Abbey," by W. H. St. John Hope, F.S.A.; "Roger of Salisbury, first Bishop of Bath and Wells, 1244-1247," by Rev. Canon Church, F.S.A.; "The Kalendar and Rite used by the Catholics since the time of Elizabeth," by Rev. John Morris, S.J., F.S.A.; on a "MS. List of Officers of the London Trained Bands in 1643," by Hon. H. A. Dillon, sec. S.A.; on a "Newly-discovered Manuscript containing Statutes compiled by Dean Colet for the Government of the Chantry Priests and other Clergy in St. Paul's Cathedral," by Rev. W. Sparrow Simpson, D.D.; on a "Bas-relief Symbolizing Music in the Cathedral Church of Rimini," by J. G. Walker, F.S.A.; a "Revised History of the Column of Phocas in the Roman Forum," by F. M.

Nichols, F.S.A.; on an "Inventory of the Vestry in Westminster Abbey, taken in 1388," by J. Wickham Legg, F.S.A.; on the "Exploration of a Barrow at Youngsbury, near Ware, Herts," by John Evans, D.C.L., president S.A.; the "Oratory of the Holy Trinity at Barton, in the Isle of Wight," by Thomas F. Kirby, M.A.

At the last monthly meeting of the SOCIETY OF ANTIQUARIES of Newcastle, the matrix of the fine old circular seal of the Merchant Adventurers of York, recently discovered by Mr. Blair, F.S.A., at Chester, was exhibited. The seal gives now an excellent impression. Mr. S. Holmes exhibited a large sandstone boulder unearthed by the Newcastle Water Company's workmen on Rye Hill. It was marked with nine circles, in a line with the Roman numerals VIII. cut below. The attention of the society was also directed to excavations in Collingwood Street, Newcastle, where a great number of old stones, probably of Roman hewing, had been turned out. The secretary read a paper entitled "Extracts from the Eglington Registers," by Miss Martin, of Eglington.

The first part of the fifteenth volume of *ARCHÆOLOGIAÆLIANA* opens with an illustrated paper by Mr. W. H. D. Longstaffe on Norton Church, co. Durham. The archæology and description of Saxon work are well done; but surely antiquarians might be spared some of this gentleman's inappropriate and jejune reflections on matters that are in no sense connected with archæology proper. There is a brief paper by Dr. Barnes on "Sessional Orders relative to the Plague in co. Durham in 1665." Mr. D. D. Dixon writes on "British Burials on the Simonside Hills," illustrated by plates presented by Lord Armstrong, and also on the "Old Coquetdale Volunteers." Mr. R. C. Healey has a paper on the "Prehistoric Camps of Northumberland," and on "A Prehistoric Burial at the Sneepe, North Tynedale." Mr. Maberly Phillips writes briefly on the Rev. John Rogers, and a seventeenth-century brass tablet at Barnard Castle. Rev. G. Rome Hall contributes an ingenious but far-fetched and more improbable explanation of the meaning of cup-marked stones, arguing that "these hollows were symbolic of the expanse of the heavens and of the unseen world beyond." Mr. J. G. Waller, F.S.A., contributes valuable illustrated notes on some brasses in the counties of Northumberland and Durham. There are also other brief papers and notes, the whole forming an unusually strong number.

THE CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY went out of their district to hold their second meeting for 1890, being induced thereto by a cordial invitation from Lancaster, sent through Mr. W. O. Roper, the energetic and learned Deputy Town Clerk. To that gentleman the visitors were much indebted for the careful yet vivid accounts he gave them of the various churches inspected during the two days; in this Mr. Roper was ably assisted by the Rev. W. B. Grenside, of Melling.

On Thursday, September 18, Lancaster Church and Castle were visited, the guide at the first being Mr. Roper, and at the second Mr. E. B. Dawson,

who had induced the Prison Commissioners to afford the society unusual facilities; but the keep and the rest of the old work are built about and hemmed in in a way that obscures much the antiquary would love to see uncovered. A drive to Heysham followed, and here the Rev. T. Lees, F.S.A., of Wreay, read a paper of remarkable learning, entitled "An Attempt to discover the Meaning of the Sculptures at Heysham"; this he did by reference to the Apocryphal Gospels and the Acta Sanctorum, showing that the supposed hunting scenes on the hog-backed stone really represented the death-bed of Adam, and Seth's journey to Paradise. The Rev. W. S. Calverley, F.S.A., whose monograph on the Gosforth Cross is well known, also spoke, and produced rubbings of stones bearing cognate scenes. Heysham Old Hall was next visited, and there tea was kindly provided by the Vicar, Mr. Royds.

In the evening, after dinner, the usual meeting was held, the President, Chancellor Ferguson, in the chair. A paper by Mr. Fell, of Dane Ghyll, on "Home Life in Lonsdale, North of the Sands, in the seventeenth and eighteenth centuries," was read, the subject being well illustrated by extracts from wills, inventories, account-books, letters, funeral bills, etc. This secluded and almost roadless district, at least roadless for wheeled conveyances, long retained a primitive simplicity of manners. A paper by the Rev. T. Ellwood, on "The Reesans of High Furness," followed. Papers by G. T. Clark, on "The Percy Connection with Cumberland," and by Miss Kuper, on "Local Heraldry," were also laid before the society. The President was authorised to take steps to secure the Bewcastle Cross, about whose stability doubts had been raised, and matters were put in train for the making of an archæological map of the district on the model of Mr. George Payne's map of Kent.

Friday was devoted to a drive up the valley of the Lune. During it three fine "burhs," or "moated mounds," at Halton, Lune Bridge, and Melling, were visited, while that at Arkholme was pointed out. On these the President discoursed at Melling, explaining what they were, and drawing attention to the numbers of them in the district, as at Black Burton, Kirkby Lonsdale, etc. At Halton Church the cross was explained by Mr. Calverley, and a hope expressed that its fragments might be collected and built up again; there is some likelihood that this will be done. Gressingham, Hornby, Melling, Cloughton, and Caton Churches were all visited; of Hornby Castle the society had, perforce, to be content with a distant view from Hornby Bridge.

The visitors were indebted to Mr. Roper for a pleasant souvenir of their visit, a present of a charming little collection of pictures and plans of old Lancaster. Mr. Garnett, C.B., sent for exhibition some views of Lancaster of great value, which, unluckily, did not arrive in time. Mr. Ford also showed some maps and collections of local election placards.

The second part of the twenty-fourth volume of "Collections, Historical and Archæological, Relating to Montgomeryshire," issued by the POWYS-LAND CLUB, contains an interesting illustrated article on the County Council seals of the Welsh counties; it

may fairly claim to be an archaeological subject, for the seals were mostly determined upon after careful antiquarian inquiry. The first thirty pages of this number are devoted to annotated extracts from the gaol files of Montgomeryshire, that illustrate the nonconformity or recusancy of the county from 1662 to 1675. These pages are contributed by Mr. R. Williams, F.R.H.S., who proposes to continue the work. The same gentleman gives an amusing illustration of Montgomeryshire dialect. There is a brief posthumous paper on the Saxon earthworks of the district by the late Mr. H. H. Lines, who is well known to the readers of the *Antiquary*. A dry genealogical paper on the recent pedigrees of Pughe, of Cwmllowi, by Rev. G. R. Gould-Pughe, might well have been omitted. "Mytton of Garth" and "Royal Alliances of Powys-Land" are papers of a very different calibre and of some true value. The inscribed "Garregllwyd Stone, Aberhafesp," is described by Rev. W. Scott Owen; so high an authority as Professor Hubner considers it to be of early Christian date. Materials for the "History of Welshpool" and the "History of the Parish of Verry," are continued. Mr. Stephen W. Williams writes well on the Cistercian Abbey of Cwmhir. A bronze matrix, found at Loppington, Salop, is described and illustrated; its use is at present problematical.

THE LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited Wilmslow on September 20. The old Registers, beginning from November, 1558, were inspected at the rectory. One of the old farm servants, now in his eighty-seventh year, pointed out trees planted in the rectory ground by the Right Hon. W. E. Gladstone and Mr. Powys (the latter afterwards Bishop of Sodor and Man) in 1829. They were fellow-students under the then rector of Wilmslow, the Rev. John Mathias Turner, who afterwards succeeded Reginald Heber as Bishop of Calcutta. The members afterwards proceeded to the old parish church of St. Bartholomew, where an interesting paper was read by Mr. J. Holme Nicholson, M.A., giving an account of the early history of the manor and church. The Rev. J. H. Wade offered explanations of the present architectural features of the chancel, and Mr. George Esdaile exhibited a rubbing of the Booth-Venables brass, which lies in front of the altar. This represents Sir Robert de Booth, who died in 1459-1460, and his wife, Douce Venables, who was married as a child-bride at the early age of nine years old. The brass edging containing the legend round four sides has become detached, and should be carefully replaced. It is a fact (probably unique in history) that two brothers of the gallant knight here commemorated, successively became Archbishop of York, one of them holding the Great Seal as Lord Chancellor. The ancient crypt, which lies immediately below the altar, had been cleared out, and members descended to inspect the old sedilia therein.

At the annual summer excursion the members of the SURREY ARCHÆOLOGICAL SOCIETY visited Bookham, Slyfield, Stoke D'Abernon, and Leatherhead. Little Bookham Church was described by Mr. A. J. Styles, A.R.I.B.A., and Great Bookham Church by Major Heales, F.S.A. In the latter church are two

remarkably fine sculptured monuments, one of Robert Shiers, of Slyfield, 1668, and the other of Sir Thomas More, of Polesden, 1735. The former residence of Madame D'Arblay (*née* Fanny Burney) was visited, and a most interesting paper read by the owner, Mr. Thomas Bensfield, giving a full account of the connection with Surrey of the talented authoress of "Evelina" and "Camilla." Slyfield Manor was very fully described by Mr. Ralph Nevill, F.S.A., F.R.I.B.A.; and the carved brickwork, fine oak staircase, and exquisite moulded ceilings, were the subjects of much interest and admiration. In Stoke D'Abernon Church, which is a thirteenth-century edifice, is the celebrated brass to Sir John D'Abernon, 1277, said to be the oldest in England. Mr. Mill Stephenson, the secretary of the society, read a paper on the sacred building, drawing special attention to the groined roof—sixteenth-century chantry of Sir John Norbury—Jacobean pulpit, and remarkable brasses. The Rev. F. P. Phillips permitted the company to inspect his unrivalled collection of Morlands, and after dining together the company dispersed at Leatherhead.

THE LELAND CLUB's sixth annual London and Home Counties Excursion took place at the end of September. At Maldon, Essex, the famous triangular tower of All Saints' Church was examined, as well as the library, near the ancient tower of St. Peter's Church, founded by Dr. Plum in 1704. At Bedford the "Lelanders" were received by the Mayor, Dr. Coombs, and other members of the Corporation, and were conducted to the ancient churches and the other objects of historic and archaeological interest in the borough town, the Bunyan Museum and chapel, and the fine old library of Bedford, being the most interesting and attractive. The fine Norman church of Elstow, and the famous tower standing apart from it, and said to be part of the destroyed monastery, of which nothing remains but the chapter-house, were afterwards visited, and the drive continued to the residence of General Mills, where John Howard, the philanthropist, formerly lived. On Friday, the last day, by permission of Mr. R. Bloxam, the club visited the grand hall of Eltham Palace, and the walls and other remains within the palace gardens, and afterwards drove to Greenwich Park, *via* Blackheath. Here the famous tumuli or barrows near the observatory were pointed out by Mr. Wright, F.S.A., the hon. secretary of the Leland Club, who read a short paper on their supposed Anglo-Saxon or Danish origin. Mr. Wright regretted that relics so ancient and so near the metropolis should be suffered to perish almost unknown, in spite of the researches of such antiquaries as Lambard, Douglas, and Ackerman.

On September 27 the CLIFTON ANTIQUARIAN CLUB made an excursion into North Wilts, under the guidance of their president, Bishop Clifford, when they visited the monastic remains at Malmesbury and Lacock. A paper was read in the Abbey Church at Malmesbury by Mr. Thomas S. Pope, in which he gave a brief history of the building, and called attention to some of its leading architectural features. In the magnificent south porch—perhaps the finest Norman doorway in England—a discussion took place over the details of the sculptured groups of subjects from the

Bible which decorate the upper portion of the outer arch. The porch is beautifully engraved in vol. vi. of *Vetusta Monumenta*, and is fully described by Professor Cockerell in his work on Wells Cathedral. Bishop Clifford and others doubted the correctness of some of Professor Cockerell's identifications, and suggested others which seemed more probable. The very archaic-looking figures of the Apostles on the north and south walls of the porch are probably relics of the Saxon Church, and if so, are amongst the oldest ecclesiastical sculptures in England. They have a decidedly Byzantine look, and resemble some of the ninth or early tenth century work in the most ancient churches of France and Germany. As King Athelstan is known to have been a great benefactor to the Abbey, it is possible that these sculptures may date from his era, A.D. 925-940. After a visit to the fine fifteenth-century market cross, and the remains of St. John's Hospital (Norman work rebuilt in the fifteenth century), the members returned by rail to Chippenham, and drove thence to the very picturesque village of Lacock. At the Abbey they were received by the owner, Mr. C. H. Talbot, who read a short paper on its history, and then conducted the party round the monastic buildings now incorporated in his residence. With the exception of the church, of which only the wall remains, Lacock still presents one of the most perfect remaining examples of conventual arrangement, though the various buildings were much altered after they came into the possession of Sir W. Sherington in the sixteenth century. Some of this early Renaissance work is of great interest and beauty, especially the octagonal tower, which contains the muniment room, where, among other treasures, is preserved the original copy of Magna Charta sent by Henry III. to the foundress, Ela, Countess of Salisbury, as sheriff of the county. She founded the Abbey for Augustinian canons in 1232, and was made abbess shortly afterwards. A brief visit was then made to the parish church, dedicated by St. Cyriack, where the monuments and church plate, including a fine pre-Reformation ciborium, were looked at. Mr. Talbot called attention to an architectural puzzle, a figure of a man smoking a pipe, which appeared to be not later in date than Henry VIII., say about A.D. 1520. The effigy, which does not seem to have been in any way altered or restored, appears on the north side of the exterior of the church, between the clerestory windows. It has been suggested that smoking, in some form, may have been indulged in before the introduction of tobacco from America, but if so we should certainly have evidence of the practice in the writings of Shakespeare and others. There is said to be a pipe in Somersetshire with the name of the owner, John Hunt, and the date 1561. Tobacco is supposed to have been introduced into France by Nicot, in 1560, and into England by Sir Walter Raleigh, in 1586.

The following is the programme of the winter session of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY for 1890-91: November, "Commons' Rights and the Preservation of Moors and Commons," by Right Hon. G. Shaw-Lefevre, M.P.; December 12, "Roman Roads in Yorkshire," by Mr. Percival Ross; January 9, "The Pilgrimage of Grace and its Local Adherents" (2nd part), by Mr. John Lister, M.A.;

February 13, "Old Bradford Records," by Mr. W. Cudworth; March 13, "Notes on some Old Local Families and Institutions," by Mr. T. T. Empsall; and April 10, "The Growth of a House," by Mr. W. Hoffman Wood.

The third quarterly number of *FOLK-LORE*, in which is incorporated the defunct *Archæological Review* and the *Folk-Lore Journal*, affords continued evidence of the activity of the Folk-Lore Society. It contains "English and Scotch Fairy Tales," collected by Andrew Lang; a continuation of "Magic Songs of the Finns," by Hon. J. Abercromby; the "Riddles of Solomon in the Rabbinic Literature," by S. Schechter; "Notes on Chinese Folk-Lore," by J. H. Stewart Lockhart; "Report on the Campbell MSS. at Edinburgh," by Alfred Butt; "Recent Research in Comparative Religion," by Joseph Jacobs; and also the report of the annual meeting of the Folk-Lore Society, correspondence, miscellaneous notes, and reviews. But the most practical and useful paper of this issue is one from the pen of Miss C. Burne, entitled "The Collection of English Folk-Lore." Our own experience in different parts of the country entirely confirms this lady's conclusions that the time for summarizing on English folk-lore, or for merely counting the gain, has not yet come, for much that is unpublished, or but poorly noted, yet remains to be collected. The writer of this notice has obtained three quite different versions of children's Clementing songs, when they go apple-begging on St. Clement's Day, from three adjacent parishes in South Staffordshire—a custom to which Miss Burne here alludes. He has also noticed village enmity and nicknames in the three hamlets of a small parish not numbering 400 inhabitants, which is another characteristic of country-folk noted in this paper. Moreover, he has had the strangest varieties of ghost, and particularly witch stories, poured into his ears in Somersetshire, Derbyshire, and Yorkshire. Some of these more lately told remain firmly in his mind, others have altogether, or in part, evaporated. Yet he has never been a folk-loreist from lack of time and instruction. A paper such as this of Miss Burne's should be widely circulated; it would probably fire not a few, who have the knack of "getting on" with the poor, into becoming collectors, or at least imparting the information they have gleaned to those capable of using it well and producing it.

The fourth number of the second volume of the journal of the GYPSY LORE SOCIETY is as interesting and comprehensive as ever. Its contents are: "Gypsy Acrobats in Ancient Africa," by Bu Bacchar; "Tinkers and their Talk," by John Sampson; "Love Forecasts and Love Charms among the Tent Gypsies of Transylvania," by Dr. H. von Wilslocki; "Notes on the Gypsies of South-Eastern Moravia," by Professor Rudolf von Sowa; "Scottish Gypsies under the Stewarts," by David MacRitchie; "Notes on the Gypsies of Poland and Lithuania," by Vladislav Komel de Zilhinski; a continuation of the "Slovak-Gypsy Vocabulary," and reviews, notes and queries.

The report of the HARLEIAN SOCIETY for 1890, which has just reached us, gives evidence of the satisfactory

progress that this society is making, as well as of the good work that it has recently accomplished. During the past year, twenty-four new members have joined, which brings the roll up to 391. Two volumes of Shropshire pedigrees, containing the Visitation of 1623, with additions, edited by Mr. Grazebrook, F.S.A., and Mr. Rylands, F.S.A., forming vols. xxviii. and xxix. of the ordinary publications, have been issued to the members. The registers of Mayfair Chapel, kept by Rev. A. Keith between 1740 and 1754, are printed, and are now being indexed. The ordinary subscription to this society, so invaluable to genealogists and local historians, is a guinea, and another guinea entitles the member to the publications of the Register section. Further particulars as to membership can be obtained from Mr. Frank Rylands, F.S.A., Heather Lea, Cloughton, Birkenhead, one of the hon. secs.

The NORTH STAFFORDSHIRE NATURALISTS FIELD CLUB visited Penkridge, Pillaton Hall, and Cannock Chase, on Saturday, September 20. Mr. C. Lynam, and the Hon. and Rev. C. J. Littleton, vicar of Penkridge, described the parish church, an ancient collegiate foundation, the fabric of which was remodelled in the fifteenth century. Originally a Royal Free Chapel of the Mercian kings, it was granted by King John to the then Archbishop of Dublin, and to such of his successors as were not Irishmen! Irish influence is, however, traceable in many details of the building, such as capitals and bases of piers and mouldings of arches. The church contains a fine series of monumental effigies of the Winnesbury and Littleton families, owners of Pillaton Hall, the remains of which Tudor mansion were next visited. They consist chiefly of the quadrangular moat, now dry, the gate-house, and the domestic chapel. The stone quern preserved in the quadrangle is an interesting feature. Driving through Cannock the party ascended Castle Ring, the highest point of the Chase, and indeed of South Staffordshire, 900 feet above the sea-level. The entrenchment encloses about twenty acres, and on the south-east side, which was the most easy of access, there were no fewer than five raised mounds, with four intervening ditches. In the middle are the remains of a plain square building, as to which many theories have been suggested. Mr. Lynam favoured the idea that it was a hunting-lodge of some of the Plantagenet kings, and pointed out the bases of some pillars *in situ*, suggestive of having sustained the roof of the great hall, and also some stones grooved for a portcullis towards the south-east. The party continued their way through Beaudesert Park to Rugeley, whence they returned to Stoke.

We have received the October issue of the quarterly journal of the BERKS ARCHÆOLOGICAL AND ARCHITECTURAL SOCIETY. In this number there is an interesting account of an excursion made by the society to the Vale of the White Horse, together with the papers then read by the Rev. P. H. Ditchfield and Rev. E. R. Gardiner on the "Battle of Æscendune"; Lady Russell continues "Swallowfield and its Owners"; the Rev. B. C. Littlewood writes a short paper on the "Parish of Warfield," and Mr. J.

Okey Taylor, J.P., gives an account of the excavations in the ruins of Reading Abbey, and the steps taken in 1860 to preserve the ancient gateway.

Literary Gossip for Archaeologists.

NINETY-SIX letters of the sculptor Antonio Canova, of which the autographs are in the possession of the Marchese Nicolo Bentivoglio d' Aragona, have been published in Italy by Signor Vittorio Malmani.

On the occasion of the thirteenth centenary anniversary of St. Gregory the Great, an international congress for liturgy will be held in Rome, and an exhibition of classical and ancient literary and musical works.

Amongst the MSS. recently added to the collection of the Society of Christian Archæology in Athens is a *lexicologion* of Cyril of Alexandria belonging to the fifteenth century, a gift from Epirus; also a Greek gospel of 1560.

The eighteenth volume of the Acts of the Greek Syllogos of Constantinople, though dated 1888, and printed on the occasion of the twenty-fifth year of the foundation of this literary society, has only just been published, owing to Turkish prohibition. Amongst the essays in various languages is one in German by A. Harkavy, entitled "Arabian Information on the Thule of the Greeks."

M. Le Blant has just read a memoir before the *Académie des Inscriptions* in Paris, entitled "Trois Statues cachées par les Anciens," viz., the Capitol and Milo Venus, and the Mastai Hercules, in which he adduces a fifth-century document, *Liber de promissionibus et predicationibus Dei*, to confirm the tradition that statues of value were buried or concealed by pagan worshippers to save them from destruction or profanation at the hands of Christians.

M. Grellet-Balguerie read a memoir tending to show that the era of the Incarnation was used in France for dates so early as the beginning of the seventh century, contrary to the generally-received opinion that it became common only in the second half of the eighth century. Charters, private documents, chronicles, and mortuary inscriptions were quoted in favour of the thesis.

Mr. George Gatfield, of the MSS. Department of the British Museum, has in the press a classified *Guide to Printed Books and Manuscripts relating to English and Foreign Heraldry and Genealogy*. The need of such a work is obvious. We have a most favourable account of its exhaustive and thorough character; it includes 13,000 titles. The book will be well printed in demy 8vo., and issued in roxburgh

binding at subscribers' price of a guinea. We feel confident that students of genealogy or history who send in their names as subscribers to Messrs Mitchell and Hughes, of Wardour Street, will not be disappointed.

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The last issue of the papers of the American Historical Association is a good one. The following are its contents: "The Mutual Obligation of the Ethnologist and the Historian," by Otis T. Mason; "Historical Survivals in Morocco," by Talcott Williams; "The Literature of Witchcraft," by G. L. Burr; "The Development of International Law as to Newly-discovered Territory," by Walter B. Scaife; "The Spirit of Historical Research," by James Schouler; "A Defence of Congressional Government," by Freeman Snow.

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In the columns of the *West Surrey Times* are appearing from time to time important articles on the election literature of the county. The articles form an interesting addition to local history, and are replete with information as to politics and elections of a bygone time.

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A complete set in the original paper covers of the Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society was sold in Manchester in September to Messrs. Sotheman, of London, for £12 12s. The set is nineteen parts and an index, or ten volumes and one part.

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Mr. Gomme, says the *Athenæum*, has made considerable progress with his "Dictionary of English Folklore," upon which he has been engaged for the last five years or so. The chief feature of the plan adopted is an analysis of each custom, superstition, or legend which forms the subject of an entry, according to its geographical distribution and the date of its first being put on record. This is followed by a summary of the evidence afforded by the analysis.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

CHURCHWARDENS' ACCOUNTS. By Right Rev. Bishop Hobhouse. *Somerset Record Society*. Quarto, pp. xxvi., 277.

This volume, the value of which as illustrating pre-Reformation parochial history it would be impossible to over-estimate, consists of transcripts of parts of the early churchwarden accounts of the six parishes of Croscombe, Pilton, Yatton, Tintinhull, Morebath, and St. Michael's, Bath, with introductions and annotations.

These accounts range from 1349 to 1560. There is no living ecclesiologist who could have treated these exceptionally early parochial records with greater care than Bishop Hobhouse has done, or who could have brought greater stores of accurate knowledge to bear upon the subject; it is fortunate, therefore, that they have fallen into his hands to edit, for any general deductions that he draws may be safely accepted by the antiquary. These wardens' receipts and outlay are, under Bishop Hobhouse's exposition, no mere dry entries, but present pictures of village life, and testify to habits, views, convictions, and aspirations, which have hitherto been but little understood even by well-read students of English religious customs. They prove that the church fabric and its costly services were maintained, not by priory and hall, but by the people themselves, highly organized for the purposes of methodical as well as exceptional contribution. They prove that the "parish," contrary to the elaborate contentions of the late Mr. Toulmin Smith and other legal writers, was "a purely religious organization, distinct in its origin, its *raison d'être*, its principles, its working, and its aims, from the manor or the tithing, though composed of the same *personnel*, man for man." The "parish" was the community dwelling in an area defined by the Church, organized for Church purposes, and subject to Church authority. The area might coincide with a manor or manors, or it might include portions of manors or tithings, or it might differ from all other defined areas. The church, too, without any civil interference, could alter its limits from time to time. Every resident was a parishioner, and owed his duty of worship and contribution to the one stated church of that area. All adults were parishioners, and had an even voice when assembled for church purposes. As both sexes could serve the office of warden, so there can be no doubt that both had a vote. The vestry, as we should now style it, though the term was then unknown, elected wardens, audited accounts, transferred church goods, and consulted and determined on the needs of the fabric, and ornaments, and on the methods of raising funds. A wide freedom was left to the parish by the diocesan authorities, though subject to regular visitations from rural deans and archdeacons, who could, if necessity arose, enforce their monitions in their spiritual courts. But monitions were very rare, and where served the parish was still free to choose its own method of doing the neglected work. The requisite funds were raised by voluntary methods, and through the goodwill of the community. Church ales, guild gatherings, gifts of live stock, bequests from almost every parishioner, even if they had nothing better to leave than an iron crock, a girdle, or a swarm of bees, the profits of the trade at the church house, which was often a quasi-victrallage place, and the profits of religious plays, were among the more usual ways of raising the large funds that were necessary to keep the church and its full ritual in good condition. The church knew nothing of the sharply-defined castes of the civil law, the lord, the tenants bond and free, and the various subdivisions of the villeins. "It was able to mitigate the rigour of the landlord's demands upon the servants of the soil, whom serfdom would else have doomed to an unceasing round of toil. It was strong enough to say to the master, 'Thy servant

shall rest on the days that are marked as holy. Thou and thy servant together shall on those days resort to the house of your Divine Master, as fellow-servants, and there pay your united homage of prayer and praise.' It was in this way that the holy day of the Church became the holiday of the people." The church house, which was the focus of the social life of the parish, was as certain an accompaniment of the church as the schoolroom of the present day. Beginning as a bakehouse for the holy wafer and the holy loaf, it came to be a place for the sale of the loaf and the brewing of ale consumed as a source of revenue on special occasions. The profits were increased by letting the oven and the brewing vessels on hire to private persons. Soon it grew into a house of a size suitable for entertainments. The wardens proclaimed an "ale" (*taberna*) for some special church purpose, and the parishioners flocked to it, and brought their contribution, the "ale" being also attended by friends from adjacent parishes. It was the mediæval bazaar.

In order to give a brief general idea of the exceeding interest of these pages, an illustration or two shall be given from Bishop Hobhouse's special words of introduction to each of the separate accounts, mentioning some different point or points under each:

Croscombe was a small country parish, with no resident squire. There was some cloth-making and lead-mining within its area; the rectory was a benefice. The church was large, but the fabric and all its numerous accessories were maintained by the voluntary alms of the middle and lower classes, who formed the population of the parish. A chief feature of its accounts was the guilds, who presented their offerings at the annual audit. The guilds that thus yearly contributed were six in number: the Young Men, or "yonglyngs," the Maidens, the Webbers, or weavers, the Tuckers, or fullers, the Archers, and the Hoggiers, who seem to have included the field labourers and miners. Once, too—1483-84—a seventh guild appears in the accounts, namely, that of the Wives.

Pilton was owned by the Abbot of Glastonbury as lord of the manor; the rectory was appropriated to the precentorship of the cathedral, yet the church funds were voluntarily found among the residents, and always sufficed. There was a single warden to administer the funds, and to be responsible to the visiting authority; but under him were no less than four pairs of wardens, viz., Our Lady wardens, who looked after the north aisle; those of St. John's Brotherhood (a special guild), those of the high light on the rood-loft, and those of the key, kye, or kine. The last of these were responsible for the cows that were given to the church, a form of live-stock by which the rich pastures of that parish could best contribute to the common fund for common worship.

Yatton's manorial lord was the bishop, and its rectorial tithes from the twelfth century had been appropriated to a prebend of Wells Cathedral, but the church was not helped by either absentee landowner or absentee titheowner. Nor had it landed endowments nor live-stock for income. "The income raised by this population of peasants and yeomen is most surprising." There was always a balance handed over to the incoming wardens, enough to meet the ordinary

outlay; but this wealth rather promoted than deadened zeal. The churchyard was enlarged in 1485, at a cost of £3 6s. 8d., the consecration of the following year costing £1 13s. 4d. A noble churchyard cross was erected in 1524, at a cost much exceeding £9. "The Church House was thoroughly equipped for all its hospitable purposes. There was an organ and a clock. Minstrels were hired at Whitsuntide. The organist, clerk, and sexton were salaried. The 'Waking of the Sepulchre' from Good Friday to Easter morn by two paid men was regularly observed. All vestments and portable vessels, and even the stone altar slabs, were carried to the bishop for his blessing."

Tintinhull, with an area of 1,800 acres, had both manor and advowson of rectory vested in the adjacent priory of Montacute. But the priory left to the parishioners the sustenance of the fabric of the church and of the accessories of worship. During the period covered by these extant warden accounts, which begin in 1433-34, the church, whilst unchanged in ground-plan, was being continually improved. A rood-loft and rood were erected on the breastwork of a previous stone screen; the south porch, with a stone roof, was rebuilt; the tower was raised, and a turret staircase added; the west window was enlarged; carved oak benches were supplied, and the bells were recast, and all at the bounty of the resident parishioners. The funds of this parish accrued from (1) the bakehouse (*pistrina*); (2) the brewhouse (*brasina*); (3) at a later date the church-house (*pandoxatorium*); (4) some strips of land in the moor; (5) live-stock, *e.g.*, horned cattle and bees; and (6) gifts, bequests, and special gatherings.

Morebath, though within the borders of Devon, had both manor and rectorial tithes attached to the neighbouring priory of Darlynch, Somerset. "The spirit of self-help," says Bishop Hobhouse, "was very evident in this parish. In 1534, when a silver chalice was stolen from the church, 'ye yong men and maydens of ye parysse dru them selfe together, and w^t there gyfte and provysyon the bouth yu another challis w^{owt} ony chargis of ye parysse,' eighty-one donors raising 30s. In 1538-39, in spite of the warnings of the coming changes, a special effort was made to buy a new cope, for which the subscribers paid £3 6s. 8d., 'and the churche at no charge.' This spirit was strongly nurtured by the vicar, who, from 1528 onwards, gave his rights of wool-tithe accruing from the church flock towards the purchase of a suit of black vestments, obtained at last at the cost of £6 5s., in 1547."

St. Michael's, Bath, possesses the earliest known wardens' accounts, as they begin in 1349. They have already been printed and edited by the Somerset Archaeological Society, so that only a brief selection is given in this volume to illustrate the working of the Church in a city parish with a trading burgher population. A small flock of sheep belonged to the church—a singularly awkward possession for the wardens of a town parish.

The volume concludes with a useful glossary, some brief appendices, and an all too short index. It is not a book to be criticized in the ordinary sense of the term. Indeed, there are not probably more than half a dozen men in England capable of truly criticizing

it. We are pretty confident that no one else has had so many early churchwarden accounts in his hands as the editor, for there are very few pre-Reformation ones remaining. We have ourselves transcribed, some years ago, the fifteenth-century warden accounts and inventories of a big town church of the Midlands, and this book throws much fresh light upon that which was then published. Just here and there we do not quite agree with the notes in some immaterial point. For instance, at page 182 there is a record in 1446-47 of 47 lb. of lead being bought, by the wardens of Tintinhull, *pro wights ville faciendis*. The Bishop suggests that this may mean standard weights kept at the common bakehouse for the use of the village. But having recently paid attention to the subject of weights and measures, and the stringent regulations made by those important functionaries "clerks of the market," we are convinced that this cannot have been the case, no village having standard weights. May not the entry rather refer to the weights for the village clock?

In our opinion, no one book of greater value to the ecclesiologist, or more pregnant in teaching to the local historian, has been published this century than this unassuming fourth volume of the Somerset Record Society.

F. S. A.

THE FEUDAL HISTORY OF THE COUNTY OF DERBY.
Vol. II., Section IV. By John Pym Yeatman.
Hansard Publishing Union. Royal 8vo., pp. iv.,
281. Price 10s. 6d.

This section is a slight improvement on the one last issued, and possesses a certain value, though the title of this scrappy collection of particulars relative to the county continues to be a complete misnomer. This part, which concludes the second volume, and ends with exhaustive indexes of persons and places, contains extracts from Chesterfield parish registers concerning those families whom Mr. Yeatman regards as "ancient"; a register of Dissenting children baptized at Chesterfield from 1710 to 1786; an index to monumental inscriptions at Chesterfield, which is of no value, as it only refers to copies given by Ford and Glover (local historians of the first half of the century), and these are capricious and full of errors; a list of coat-armour formerly in the church at Chesterfield, from Harleian MSS., which has previously been printed and annotated; a catalogue of a collection of Chesterfield charters in the muniment-rooms of Mr. Foljambe at Osberton, and of the Marquis of Hartington at Hardwick; pedigrees of Milnes, Middleton, Bunting, Heathcote, Webster, and Wood, all of Chesterfield; charter references to the hamlet of Newbold and its berewics; a history of the family of Eyre, much of which is rant and fustian; charter and other early references to the manors of Whittington and Brimington, the hamlet of Boythorpe, the berewic of Tapton, and the manor of Wingerworth. The indexes to the whole volume—not that we grudge their length—take up sixty-seven pages, leaving a little over two hundred pages as the actual material of this volume. We have a fair knowledge of Derbyshire and of that which goes to make up a good county history, and we have no hesitation in saying that the greater part of these two hundred

pages are not worth printing; but the remainder, which gives a catalogue of private charters and handy lists of references to early manorial records, will prove of value to Derbyshire genealogical students and to those who are interested in parochial or local history. We never remember a case in which a book, that started well, fell off more conspicuously in subsequent issues. Before Mr. Yeatman embarked on this large undertaking, he was known as a bold and somewhat capable free-lance in manorial and genealogical literature; but he was also known (and insisted that he should be known, by persistent self-advertising) as a barrister-at-law at fierce enmity with all the usual legal authorities, from the Lord Chancellor downwards; as a circuit-barrister at bitter feud with his own (the Midland) circuit; as a literary searcher, who detested and distrusted the Public Record officials and their system root and branch; and as one who showed a remarkable all-round aptitude for falling into quarrels. Unfortunately this difficulty of accommodating himself to the give-and-take principles of life with his fellows seems to have pursued Mr. Yeatman into his last literary effort, which might have been a thoroughly useful undertaking if carried out in accordance with its original design. But quarrels with publishers, each section being issued by a different firm, seem to have deranged the author's plans, and matters of value, much that is valueless, and more that is mediocre have been turned out in a hasty unassimilated fashion that is as provoking as it is disappointing.

In this section Mr. Yeatman finds fresh objects for his unmeasured attacks. This time it is a quarrel with the retail booksellers, who, according to his account, are in league to boycott his enterprise. We do not possess the materials to form a just estimate of his wholesale and serious accusations, but when we find a gentleman well known to all book-buyers of the Midlands as a model of the courteous and conscientious tradesman, who is of no mean ability himself, and who has a reflected fame in being the father of a senior wrangler, coarsely attacked by name, we put it to Mr. Yeatman whether his rapidly-dwindling list of local subscribers may not arise from some other causes than those assigned by the author?

Irrespective of these quarrels, which no reviewer can disregard, as Mr. Yeatman insists upon making them part and parcel of all he undertakes, this section is otherwise disfigured by a lack of the sense of the proportion of things, without which nothing of the nature of a true county history can possibly be achieved. A glowing eulogy on Governor Eyre, "infamously treated by an insatuated rabble," of whom, by-the-bye, John Stuart Mill was the leader, and a long account of the family and pedigree of a local wine and spirit merchant, whose father was actually the first of the family to come into Derbyshire, are surely strange ways of filling up the pages of a "feudal history." Why, too, should this latter gentleman be the only "Derbyshire worthy" so far honoured by Mr. Yeatman with an engraved portrait? Can this gentleman have supplied it himself? Nor can anyone act fairly as an historian of the remote or near past whose own personality and particular views are so constantly in evidence as is the case with the author of these rambling collections. The fact of his

own "reception into the Catholic Church," through the agency of an usher at a proprietary school, is not of sufficient interest to be included in the actual pages of a *Feudal History of Derbyshire*, particularly as the master was a Frenchman and the school was in Yorkshire! These pages, too, are grossly unfair to those who cannot conscientiously change their religion with the author, and are only useful as a warning to other writers not to let their prejudices spoil their judgment. Much of the matter with which this section is inappropriately interlarded will be peculiarly offensive, we are sure, to the respected old Roman Catholic families of the county.

THE BOOK OF SUNDIALS: Collected by Mrs. Alfred Gatty. Third edition. Edited by H. K. F. Eden and Eleanor Lloyd. *George Bell and Sons*. Small 4to., pp. viii., 578. Illustrated. Price 15s.

It is a pleasure to find this pleasant book of the late Mrs. Gatty reaching a third and enlarged edition. The second edition was published in February, 1889, and since then more than sixty mottoes have been added to the collection. Some valuable additions have also been made to the collection of remarkable but uninscribed dials. The appendix on the construction of sundials, by Mr. William Richardson, is of much value, and the instructions are given so clearly that they may possibly move clergy or churchwardens to restore some of the numerous decayed mural dials on the walls of our churches, or bring about a revived habit of placing them on lawns or over summer-houses. Among the more recently noted sundial mottoes, which now number five hundred and twelve, is a French version of *Hora Bibendi*, for on the front of an *auberge* at Libourne all who consult the dial-face are ever informed that *C'est l'heure de boire!* Who would dare to think of Sunday or early closing in the face of such an inscription as this? Two brief mottoes have come to light in a most unexpected place. On the woodcut of a sundial which was engraved on the first set of national notes issued by the United States after the Declaration of Independence, dated 1776, appear, "Fugio—Mind your business." The two sides of this half-dollar note are engraved to form a plate for this volume. The most interesting part of this book, however, to the antiquary, is the account of early dials, and specially of the Saxon dials of England. Information on this subject is brought fairly up to date, but a few more Yorkshire examples of Saxon dials on churches might have been given; nor do we notice any reference to two or three found on churches in Wilts, that were noted by the Archaeological Institute at their Salisbury meeting of 1887. The introduction, and the introduction to the addenda, are a little wanting in clear arrangement, and the lack of any index to this part of the book is a very decided drawback. Every archaeologist—nay, most intelligent readers—would far rather have an index to the very interesting series of miscellaneous examples of early and remarkable sundials, than the one which is given (though that need not be omitted) to those that bear a motto. The book is indispensable to all who are concerned with or take an interest in ancient or modern dialling. These pages, from cover to cover, are a credit to the

publishers, and form a good specimen of English typographical beauty.

HISTORY OF THE PARISH OF RIBCHESTER. By Tom C. Smith, F.R.H.S., and Rev. J. Shortt, B.A. *Bemrose and Sons*. Crown 8vo., pp. ix., 288. Illustrated. Price 7s. 6d.

By this publication Ribchester has been removed from the reproach of being one of the only Roman stations of importance that had not received special treatment. The first forty pages consist of an account of Roman Ribchester (*Bremetomacum*) from the pen of Rev. J. Shortt, Vicar of Hoghton, a well-known authority on the Roman antiquities of Lancashire. It is well and attractively written, and is no mere dry catalogue of finds. The opening paragraph gives a good idea of the writer's desire to bring before his readers a vivid picture of Roman-Britain. "Foreign troops were stationed in Ribchester for three hundred years. All through that long period of time, soldiers wearing outlandish uniforms, speaking alien tongues, officered by men from over the sea, tended its soil, and kept watch and ward in and around it. Within its ramparts were congregated from age to age natives, not only of various European countries, but even of African and Asiatic regions. A constant succession of such visitors passed through this now secluded village. A greater contrast can scarcely be imagined than that between its former and its present population. It must surely be of no ordinary interest to learn what we can of the strange, motley, exotic tenants who occupied the place for so many generations." The chester, or camp, at Ribchester, founded about the year 124, was probably the largest in Lancashire, though considerably less than Wroxeter, Chester, and other well-known examples. Its limits are in parts distinctly visible, and various cuttings were made in the ramparts during 1888-89, with results here faithfully chronicled. The illustrations and plans of this part of the volume are effective. One of the finest and most remarkable Roman bronze mask-helmets that has been found anywhere, beautifully embossed with figures, was brought to light here at the end of last century. Three years ago a magnificent Roman harp-shaped brooch of gold, weighing 373 grains, was found just outside the chief gateway. Only those of gold have been previously discovered. Plates are given of both these articles. Romano-British archaeologists will value every paragraph of Mr. Shortt's too brief account of this station. Excavations on a larger scale would be sure to prove of great interest. May Mr. Shortt live to be their historian!

The rest of the book is by Mr. Tom C. Smith, who treats of the general history of Ribchester. The reputation that he gained in his history of Longridge is herein fully sustained. The manorial history seems to be well done, though after a condensed fashion, and mistakes of Whittaker corrected. The parish church of St. Wilfrid is carefully treated. Good use is made of the seventeenth and eighteenth century churchwardens' accounts; is not the item of gloves provided for the ringers (1650) an unusual one? The extra-parochial chapelry of Stydd and its interesting font are well described and illustrated. There is a good list of the rectors of Ribchester, from 1246 downwards, with particulars as to not a few. John Heber, who

was rector from 1738 to 1775, was uncle of the celebrated poet-bishop of Calcutta. Occasionally Mr. Smith is curiously inconsequential in his style. What, for instance, is the connection between these two facts, with which the notice of the present rector ends?—"Besides holding service in Stydd Church every Sunday during the summer months, Mr. Dickson has established a parish magazine." The fifth chapter is of special value to those interested in old country usages and local government; it deals with the records of the parish council of "The Gentlemen and Four-and-Twenty," from the middle of the seventeenth century downwards. They ruled not only the clerk and sexton, the ringers and choristers, but even elected the curates, and regulated their allowance according to their conduct. Another chapter gives a list of, and particulars as to, the churchwardens and other parish officials. A transcript is supplied of the first ten years of the oldest register, beginning in 1598, and remarkable entries are extracted from the remainder. It is noteworthy that during the early part of the eighteenth century baptisms and marriages are not infrequently recorded as performed by Roman Catholic priests. They are entered as by "Romish priest" or "Papist priest," not "Catholic priest," as Mr. Smith erroneously terms it in his text, for the seventeenth-century rectors of Ribchester would fully recognise that they themselves came within this last description. Accounts are also given of the monuments and inscriptions, of the public charities, of some of the old families, and of the Roman Catholic mission and chapel. There is also some description of a library that was founded in the parish church in 1684. It was in existence within the last thirty years, and was one of considerable value. The books were allowed to rot away and to be taken off haphazard by anyone who fancied a copy, as has been noticed in Chancellor Christie's *Old Libraries of Lancashire*. Mr. Smith states that in 1889 he talked the matter over of the lost books with the rector, and they resolved to try and trace them. "After a brief search Mr. Dickson and myself discovered the following interesting volumes all in a dilapidated and disgraceful condition. After some trouble we were able to catalogue them. The books are six in number, and include the one mentioned by Chancellor Christie. They are, however, of no great value, so I do not give their titles." It is not often that statements so remarkably contradictory are brought into this close juxtaposition by an author! At all events, it was clearly his duty to give their titles whether they are "interesting" or of "no great value," in order that this little remnant of a disgracefully lost library may be preserved. There are two or three other instances of careless editing, but, as a whole, the volume is excellently done, and the authors, as well as all the literary residents of Ribchester and the district, are to be congratulated on the accomplishment of a local history.

DEANERY OF BICESTER. Part V.: History of Fringford, Hethe, Mixbury, Newton Purcell, and Shelwell. By Rev. J. C. Blomfield, M.A. *Elliot Stock*. Quarto, pp. 192. Three plates; price 9s.

The brief history of these five parishes of the Deanery of Bicester maintains a high standard. The remarks on the origin of fords which precede the

account of Fringford are thoughtful, and suggest that in many a parish history enough attention is not paid to tracing the old paths and roads upon which parochial development so much depends. The following entry of a bequest in kind to the church is of interest:

"1532, June 3^d. Roger Copeland, of Fringford, bequeaths to the High Altar a bushel of Barley. Item to Saint Kateryn's and St. Thom's altar 4 bushels of Barley. To the roode lofte ij bushels of Barley. Item to St. Thom's lofte ij bushels of Barley. Item to the bells iij bushels of Barley. To the Torches j bushel of Barley."

Here, too, is another noteworthy archidiaconal court record of the same century and place:

"Oct. 24th, 1584. Office of the lord against Robert Pryor de Fringford. He appeared. Having been sworn and warned, he answers and confesses, 'That he kept his sheepe in the fylde upon a Sondaye before morning prayer, and sayeth that he came to the Church before the seconde lesson was ended, and there continued untill the service was ended, and he brought in compurgatory, of whom he lawfully cleared himself. Wherefore the lord dismissed him with a monition to come more earlye to service.'"

Many extracts of like interest, did space permit, might readily be made from the history of each of these five parishes. Although there is abundant proof of the careful use of secular sources of information in the manorial notes, as well as of critical personal study of the districts described, chief attention has been given to ecclesiastical records, which appear to have been most thoroughly searched, whether episcopal, archidiaconal, or parochial. We have never noted better lists of rectors, or more pains taken to procure reliable information in connection with the later incumbents than is the case with this history of the Deanery of Bicester. Occasionally, of course, Mr. Blomfield is at fault. For instance, under the account of the rectors in the history of Newton Purcell are several blunders. The due distinction is not made between canons regular and monks. The pre-Reformation title of "Sir Priest" was certainly not confined to non-graduates. Although some peculiar case may have arisen with regard to a particular rector of Newton (the benefice of which was in the gift of the Priory of Bicester), whereby an illicit and illegal arrangement was made for the cure being served by a stipendiary parochial chaplain, who had been only formally instituted as rector, it is altogether wrong to suppose that mediæval English bishops permitted instituted and inducted rectors, particularly when presented by religious houses, to be mere shams, not receiving the fruits. If Mr. Blomfield is right in his idea of what priories did with their rectories, how silly it would have been of them to spend so much time and money in endeavouring to turn them into vicarages!

A BRIEF HISTORY OF THE PARISHES OF SWARRATON AND NORTHINGTON. By Rev. W. L. W. Eyre. *Simpkin and Co.*, and *Warren and Son* (Winchester). 4to., pp. xiv., 79. Sixteen illustrations. Price 15s.

In the short preface the rector thus explains "the object in view" in compiling this book—"to keep alive in the recollection of those residing in the

parishes or on the estate how much they owe to the noble and wealthy families who for so long a time have provided for them the means of living, numerous comforts when age or infirmity have dulled the senses or weakened the bodily frame, to say nothing of the enjoyment derived from the beautiful natural scenery by which they are surrounded." We were old-fashioned enough to believe that God gave us the bodily and mental powers by which we live, and that the same Being was responsible for "beautiful natural scenery." But, seriously, a village priest who can thus write has mistaken both century and country; he ought to have flourished in France in the days just previous to the Great Revolution, when the unstinted incense of adulation was offered by sycophantic writers to the landed seigneurs. We confess that it was difficult, after being pained by a preface as strange as it is happily rare, to study the remainder of the book with cool criticism, but we have done our best, with the following result: Mr. Eyre has read carefully a large number of printed authorities on the manorial history of these two parishes, and of their ecclesiastical connection with the abbays of Hyde and Waverley, and with the order of the Knights of St. John of Jerusalem, and has on the whole assimilated his materials fairly well. The palæographer will, however, readily detect from various slips that the writer is unfamiliar with the documents that are cited, and the sources from which they are obtained ought to have been indicated. The ecclesiologist, also, will be startled by several rash and crude statements; obviously, when writing in general terms on the monasteries, that "they owed no allegiance to the laws of this country," the rector is writing to his parishioners on a subject of which he has not even elementary knowledge, and knows nothing of the canon law or of the episcopal jurisdiction over various religious houses of England. On pages 56, 57, a list is given, headed in capitals, "Rectors of Swarraton." It begins with two under the dates 1267 and 1284, and then jumps at a bound over two centuries to 1535. Even the latter part of the list abounds in blunders. A rector was presented to Swarraton by Sir Robert Henley in 1685, but does not appear at all; the next was presented by Anthony Henley in 1715, but there is no entry for that year; whilst under 1718, when no rector was instituted, Mr. Eyre is content to print, "Richard Webb (? if Rector)." Now, we say plainly there can be no excuse for slovenly, idle work of this kind. Far better leave parochial history alone than thus spoil the field for what might be properly done by others. It is of no use for a writer to say, as is here done in a foot-note, "This list is very imperfect, but the writer has failed to make it more complete." The episcopal registers of Winchester diocese are about the most perfect in the kingdom, extending as they do in unbroken line from 1232 downwards. No clergyman has any right to publish (for the book is not privately printed, but published and sent out for review) a history of his parish who will not take the trouble to journey to the centre of his diocese to search the episcopal act books, or if he does not possess the ability to read them, he should procure others to do it for him. The two old churches of Swarraton and Northington have both been demolished during the present century, the former having been apparently twice rebuilt. But no

one unacquainted with the parishes could possibly arrive at a clear conclusion as to what has been done in this respect, or where the present church stands, or where a cross or crosses have been erected on the sites of the old ones, the accounts in these pages are so strangely confused, and the letterpress at the bottom of the plates does not tally with that in the actual work. It will scarcely be credited that there is not one single line descriptive of the fine church of Northington, of which a beautiful photophane plate is given as a frontispiece, although the preface, dated April, 1890, expresses a hope that the book "may have a value for those who come after us"; we can but suppose and hope that this church is finished and in use, for its predecessor was pulled down in 1888.

A considerable part of this volume is taken up with an account of successive residents at the Grange, who became the sole landowners of these parishes, a series of interesting portraits being given of the Henleys, Drummonds, and Barings. This old monastic land has changed hands even more rapidly and frequently than is usually the case with property of this description. Most of the owners have been ennobled, but the titles have soon become extinct. Sir William Fitzwilliam, to whom the manor of Swarraton and the monastic residence of the Grange were granted by Henry VIII. in 1536, was created Earl of Southampton in 1542. On his death, in 1544, it passed to his half-brother, Anthony Browne, Viscount Montague. In 1557 Lord Montague granted the manor to William Denton and Henry Heighes. The new owners were immediately involved in legal difficulties, and eventually, in 1568, the tenant, Thomas Cobb, became seized of the manor. In 1639 the Cobb family sold the property to Lord Henry Pawlett. In 1662 Lord Pawlett sold it to Robert Henley, of the Middle Temple. The descendants of Robert Henley, who were raised to the title of Earl of Northington and Viscount Henley, became extinct in the male line with the second earl. On his death, in 1786, the surviving sisters sold the Grange to Henry Drummond, a wealthy banker, and fourth son of Lord Strathallan, whose grandson, of the same name, sold it, in 1817, to another London banker, Alexander Baring, who afterwards became the first Lord Ashburton, in which family the Grange still remains.

It is recorded by the Rector that the Communion-plate of both parishes was melted or stolen in a fire that burnt down the cottage of the parish clerk in 1850. He adds that "the sacred vessels of the present time" are of electro-plate. Cannot he bring his influence to bear on the "noble and wealthy family" to provide more suitable and canonical vessels for the worship of God?

It is a sorry task thus on the whole to condemn a work so excellently and attractively printed; it is always pleasanter to praise, but justice to our readers demanded candour of treatment.

* * *

A CAVALIER STRONGHOLD. By Mrs. Chaworth Musters. *Simpkin, Marshall, Hamilton, Kent, and Co.* Pp. 397. Illustrated. Price 6s.

This "Romance of the Vale of Belvoir," as it is termed in its secondary title, is yet another story of the times of the Great Rebellion. But there is no

necessity to make any apology for its appearance. These pages are no mere fanciful groupings of imaginary people, with one or two well-known figures thrown in, as is usually the case with historic fiction, but the story is made the vehicle for conveying to the reader a number of well-accredited local traditions that pertain to Wyverton, Shelford, Annesley, and other adjacent parts of Nottinghamshire, during the days of Cavaliers and Roundheads. Every one of the characters—Colonel Francis Hacker, Colonel Philip Stanhope, Colonel John Hutchinson of Owthorpe, Sir Kenelm Digby, Sir Richard Byron, Sir John Tracy, and Lord Chaworth, together with the ladies and children, and the minor characters of the yeomanry—all existed in the flesh, and their respective parts are made to tally with what is known or has been imagined respecting them. Mrs. Musters has most assuredly the instincts of a story-maker, for the tale does not suffer from drawbacks that would make it stilted in the hands of many more practised writers, but runs on with interest and animation to the close. The love element of the tale is supplied by the romantic attachment between Prince Rupert and Juliana de la Fontaine, a niece of Lord Chaworth's. Prince Rupert is represented in a most attractive guise. The writer's sympathies are obviously warmly with the Cavaliers, but this does not prevent a fair estimate being given of the motives that animated the best of the Roundheads. The "stronghold" of the story is Wyverton Manor House, the residence of Mrs. Chaworth Musters. The account of its siege and the sudden dispersion of the attacking force on the very eve of securing its capture, are written with much *verve* and freshness. Knowing something of the district, and of the family history of the *dramatis persona*, we are able to say that the descriptions both of places and people are singularly accurate, nor in the numerous details introduced have we been able to detect a single anachronism. Occasionally, reflections as to present times are introduced into the text which a truer artist would have omitted; but as a whole the book is readable and good, and cannot fail to greatly interest all who know anything of the scenes or families introduced. There is a charming illustration of the stately old gateway of Wyverton, which is all that remains of this Cavalier stronghold as standing in the days of the story. The other illustrations are passable, but merely relate to incidents of the tale.

DALE AND ITS ABBEY. By J. Ward. *Bewley and Roe*, Derby. Illustrated by the author. Pp. 94. Price 1s. 6d.

Mr. John Ward has produced a very good short history and guide to Dale Abbey. The first chapter is a practical and useful one, entitled "The Village, and how to get there," for Dale Abbey lies in a secluded little valley two miles from the nearest railway-station, and on no main road. Great interest has of late been taken in the remains and in the exceptional history of this Premonstratensian house, for in 1878-9 the Derbyshire Archaeological and Natural History Society laid bare the then hidden sites of the choir, lady chapel, transepts, south chapels, chapter-house, and parts of the nave and common-room. The smaller relics then brought to light are fortunately preserved in a small museum within the abbey pre-

cincts. Many abbey excavations have since taken place, but this was one of the first systematically treated. The work was done under the superintendence of Mr. W. H. St. John Hope, Major Beamish, R.E., and Rev. Dr. Cox. These gentlemen not only contemplated, but announced several years ago their intention to bring out a work on the abbey, and contributed certain materials to the county society's journal. But this work, though not, we believe, abandoned, has not yet appeared.

Mr. Ward's book is of much value in itself, and is the best and most thorough handbook on an abbey that we have seen, and will probably tend to whet the appetite for a larger and more exhaustive publication. Chapter vi., "A peep at Dale Abbey four hundred years ago," adopts the not unusual but generally weakly-executed idea of an imaginary visit and dialogue, *circa* 1500; in Mr. Ward's hands this expedient gives a fair and graphic idea of monastic life of that period. The quaint little church of Dale, forming the infirmary chapel, is fully treated and illustrated; this is, we think, the best part of the book. The rather elaborate cover of the book includes a mitre in its symbols. This is a mistake; Dale was never a mitred abbey.

THE WEDDING-RING. By Joseph Maskell. Second edition. *H. Parr*. Pp. 60.

This attractively-clad little book has deservedly reached a second and revised edition. It shows wide reading, patient research, and a fairly good capacity for the arrangement of material. There are, however, more sources for wedding-ring lore than Mr. Maskell has yet found, and when a third edition is called for the book could easily be improved by the omission of some heavy and commonplace remarks on marriage, and other moral reflections of the author, and by the insertion in their place of some of the traditions and superstitions that pertain properly to the subject, and which have escaped attention. The pages that treat of episcopal rings should be either omitted or materially improved and revised. Mr. Maskell would find much to his purpose, as well as various valuable references, in Thiers' *Superstitions Anciennes et Modernes*, published in 1733. The absence of an index is a tiresome omission.

BOOKS, ETC., RECEIVED.—Reviews or notices of the following books will shortly appear: *The Lake Dwellings of Europe*, *Family of Malthus*, *Monumental Brasses*, *Gainsborough Parish Registers*, *Memorials of Slepney Parish*, *Vestiges of Old Newcastle and Gateshead*, *St. Wulstan's Hospital*, *Bookworm*, *Irving Shakespeare*, vol. viii., and facsimile of Dickens's *Christmas Carol*.

Among magazines and pamphlets, the following have recently reached us: *The American Bookmaker*, with a good article on the origin of woodcuts; *The Building World*, a monthly of real value to antiquaries and ecclesiologists; *Life of John Patterson*; *Handy Guide to St. Mary's Abbey, Kenilworth*, excellently done by T. W. Whitley, C.E.; *Western Antiquary*; *East Anglian Notes and Queries*; *Berks Notes and Queries*; and *Cornhill Magazine* for October—a strong number, but of no special interest to antiquaries.

Correspondence.

HOLY WELLS AND THEIR SUPERSTITIONS.

SOME of the readers of your interesting legend of Bomere Pool might like to hear that Commander Cameron, in *Across Africa*, gives a somewhat similar legend from Central Africa as to the origin of Lake Dilolo. It is as follows:

"Once upon a time, where now stands the lake, there stood a large and prosperous village. The inhabitants were rich in flocks and herds, and passed their time in eating, drinking, and making merry.

"One day an old and decrepid man passed through the village, and stopped to ask for help and pity, as he was tired and hungry. The villagers took no pity on him, but pursued him with scoffs and jeers, and encouraged their children to pelt him with mud.

"Hungry and footsore, he was going on his way, when a man, more charitable than his neighbours, took him to his house and gave him food and shelter.

"In the middle of the night the beggar aroused his host, and said: 'As you have done me a good turn, I will now do you one; but you must keep what I tell you as a secret.' He promised, and then the beggar told him that a storm would come in a few days, but when it did come his host was to make haste and flee away. The old beggar then departed. Two days after the storm came. Then the villager arose, took his wives, his slaves and all his property, and fled from the village.

"Next morning, where the village had been, there stood a large lake; and to the present day people camping on its banks or passing over in boats can hear the songs of the women, the cocks crowing and the bleating of the flocks."—(*Across Africa*, vol. ii., p. 171).

Similar stories are, of course, told of many other places, but to hear it from Central Africa is worth noting by the antiquary and folklorist.

T. W. E. HIGGENS.

17, Victoria Grove,
Chelsea.

LOW SIDE-WINDOWS.

There is a fine specimen of two low side-windows in the chancel of Raydon Church, Suffolk. They are quite at the west corner of the north and south sides of the chancel. This church has no aisles, but it possesses a very fine chancel, almost as long as the nave, an Easter sepulchre in the middle of the north side of the chancel, and a fine piscina and credence, or what might have formed a double piscina, with a pierced trefoiled arch.

Referring to *The Ecclesiastical and Architectural Topography of England: Part VII., Suffolk*, published by Messrs. Parker, there is mention made of some good bench-ends with poppy heads; but the church having suffered from so-called restoration, they are all gone. The pavement of the chancel from the priest's

door to the east wall has been so raised, that there is only a foot of space between the piscina and the level of the pavement; a new and ugly window has been put in. The brackets of the rood-beam remain, and the staircase door of the rood-loft in eastern end of north wall of nave is left.

As to the low side-windows, each light is divided by a transom; the lower light in each window is now stopped up, and, judging from the outside mouldings, I should say that the lower light was not originally glazed, but had a wooden shutter. The sill of each window is level, and would make a comfortable seat.

As to the use and object of low side-windows, is not their comparative rarity, when all the parish churches in England are taken into account, almost a proof that the probable use of them is not to be found in that of confessionals, for almsgiving, for lepers, for seeing the altar, or for ringing a bell at the elevation of the host? I would ask, is there any painting, whether in glass or miniature work, or engraving of any kind, which would show such suggested use? Have any foreign churches low side-windows? and if they have, what do foreign antiquaries say upon the subject?

The sanctus-bell, or the elevation-bell use, seems to me an improbable one, because in the ages of faith people would come to mass before going to work; in those village churches where mass was said daily the service would be at such an hour as would be convenient for the people to attend. In those days men found time to say their prayers in their churches, although they worked hard in the fields; besides, a little hand-bell tinkled outside a window would hardly reach the ears of men working one, two or three miles away from the church.

But although I do not think the suggested uses of these windows will hold good until a greater certainty has been found in some record or document, I confess I am at a loss to offer anything instead by way of enlightenment, unless the windows were put in for ventilation.

Far-fetched reasons lack probability, and since windows are built for light and ventilation, when seemingly put in not for light of necessity, nor for comeliness to pierce a blank space of wall, nor put in a place in order to agree with existing windows, why not fall back upon the simple use of ventilation, especially when it is found that shutters would suggest that particular use as possible, if not probable?

H. A. WALKER.

East Bergholt.

In your September number there is a communication from the Rev. T. Auden in reference to a low side-window at Culmington Church, in Shropshire. I would remark that this window, which I saw a short time ago, is 18 inches square, and level with the churchyard; the latter has, no doubt, been very much raised in the course of years, but still the window must have been at an exceptionally low level. I notice that Mr. Auden says that this window is, "as usual, on the south side of the chancel." This, however, is not invariably the case. We have at Church Preen, also in Shropshire, a most interesting low side-window on the "north" side of the chancel.

This window is separated by a transom from an early English lancet of the same (thirteenth century) date as the other windows in the church; but it has this peculiarity—that the splay of the window on each side is cut away for a height of 4 feet, so as to form seats with an open space between, leaving ample room to sit facing the width of the wall, which is 2 feet 6 inches thick. The window is 2 feet high, and 16 inches wide; the distance from the floor of the church, 2 feet 10 inches. There has been a lattice to open, as the stone-work shows where the hinges have been.

It may be that this window was used for the purpose of ringing the sanctus-bell, as it is on the east side of where the rood-screen stood, and if so, there was ample space for ringing the bell either outside or inside the church. Or it may be that this was a leper-window, and that the seats were used by the priest when he administered the sacrament to the lepers outside.

Another explanation may be that an ankerhold existed (of which there is some slight tradition), and that the window looked into the cell, and enabled the recluse to see the elevation of the host, and also the image of St. John Baptist, the patron saint, and whose image appears to have stood on a stone corbel on the Epistle side of the altar.

As to the north position of the window, it may be explained by the fact that Preen was a cell of Wanlock Abbey, and that the south side of the chancel was occupied by the cell.

ARTHUR SPARROW, F.S.A.

Preen Manor, Shrewsbury.

INCENSE CUP.

Your readers, and Mr. Ward himself, may be interested to know that a similar cup, and more elaborate, to that described by him in the September part of the *Antiquary* is figured in Dr. Thurman's paper on "Ancient British Barrows (Part II., p. 83, Fig. 52), in the *Archæologia*, vol. xliii.

The cup was found at Bryn Leiont, in Carnarvonshire.

Will any of your readers compare Fig. 341, Jewitt's *Grave Mounds and their Contents*, p. 224, with Fig. 189 in *Les Premiers Hommes*, by the Marquis de Nadaillac? It is extraordinary that a Peruvian cinerary urn should be an exact counterpart of an Anglo-Saxon one.

ARTHUR G. WRIGHT.

BEACONS IN KENT.

I shall be glad of information concerning a MS. map or chart which has lately come into my hands. It is titled "A Carde of the Beacons in Kent," and it is on paper water-marked G.R., surmounted by a crown. The size of the "carde" is 11 inches by 7, "the scale containeth x myles," the rivers are very clumsily represented, as of extravagant breadth, and each beaconstance has the figure of a raised cresset. The stances are all inter-connected, sometimes with only one, sometimes with several, by straight lines, indicative most likely of relative visibility. Thus that at "fayreleigh" connects with those on "Dungenesse," Tenterden, and Dover. From London and Hampstead these presumable lines of sight run to Shooters Hill and on by Stone to Hoo, a few miles north-east of Rochester. Hoo is a kind of telegraphic junction; here meet lines travelling from every direction—from Crowbarrow, Brightling, and Dungeness, from Sandgate, Dover, and Worth, and from St. Lawrence, on Thanet Island, all along the south bank of the Thames. Perhaps some of your readers can furnish particulars of the Kentish beacon system, or refer to sources for them. The chart proves a very thorough preparedness, if the French or King James appeared on the seas, to send on the news to London in "twinking points of fire."

SCOTUS.

Manuscripts cannot be returned unless stamps are enclosed.

Foreign and Colonial contributors are requested to remember that stamps of their own country are not available for use in England.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Whilst the Editor will gladly be of any assistance he can to archaeologists on archaeological subjects, he desires to remind certain correspondents that letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject; nor can he undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him.

Communications for the Editor should be addressed "Antiquary, Barton-le-Street, Malton."

